

*David Murphy*

VOLUME XIV.

(MARCH.)

NUMBER 10.

THE  
**RELIGIOUS MONITOR,**

AND  
**EVANGELICAL REPOSITORY:**

**DEVOTED TO THE PRINCIPLES OF THE REFORMATION,**

**AS SET FORTH IN THE**

**Formularies of the Westminster Divines,**

**AND WITHIN FOR BY THE**

**ASSOCIATE SYNOD OF NORTH AMERICA.**

**REV. JAMES MARTIN, EDITOR AND PROPRIETOR.**

Thus with the Lord, stand ye in the ways and see and ask for the old paths, where  
is the good way, and walk therein, and ye shall find rest for your souls. Jer. vi. 16.

**ALBANY,**

**PRINTED BY HENRY COW (DEAD.)**

**1850.**



THE  
RELIGIOUS MONITOR,

AND  
EVANGELICAL REPOSITORY.

---

MARCH, 1838.

---

ART. 1. *Further Remarks respecting the Treatment of our Colored Population.*

MR. EDITOR.—My remarks heret fore have been addressed, principally, though not exclusively, to the friends of humanity in the neighboring States. Such may be the tenor of my future observations, as I have not leisure to enter much into detail on the general subject of slavery itself. Such remarks as I may have occasion to make on that exciting topic, I hope I may be enabled to make with all meekness, candor, and forbearance, bringing no railing accusation against slave-holders, or even those who abet that horrid system of disorder, as it exists in our country. I claim to know something of slave-holders, since my days, for the most part, have been spent in their midst; and whilst I admit that there are among them some who would do no discredit to the regions of Pluto himself—some, who, like incarnate devils, delight in torture for its own sake; I am constrained to declare that such is *not* their general character. On the contrary, in the ordinary deportment of masters, there is much of humanity and kindness manifested toward their servants and toward all around them. That man who visits them must have forfeited all claim to the charities of social life by incivility of conduct, who does not feel himself welcome and at home, while sitting at their hospitable firesides. The evils resulting from slavery, are to be traced mainly to the system itself, and not to the agents immediately connected with it, and I feel compelled to remark, that I regard the sin of slavery as resting more upon us in our national capacity, than on us as individuals. The denunciations which we sometimes hear thrown out against this class of our fellow citizens, consigning them, *en masse*, to the regions of eternal woe, I regard with unmingled horror and detestation.

That the sin of slavery *may* be more national than individual, will appear evident, when we look at the fact, that the commonwealth has it in its power to render the condition of emancipated slaves infinitely worse, than what the condition of slaves themselves *may be*. Whether this be not already the case in some parts of our own country, it behooves our Church courts seriously to ponder. Would the law of

God require a slave-holder to free his slaves, if he were morally certain that by so doing he would expose them to greater bodily suffering, to deeper degradation, to ignorance ten-fold more intolerable? In such a case, how much better would it be for the master to retain his slaves, and endeavor, as well as he might, to discharge his relative duties toward them, according to the directions of the word of God? The idea which appears to be prevailing to a considerable extent, that a person cannot hold a slave under any supposed circumstances, without incurring guilt, is very far from being sustained, either by sound reason or the doctrines of revelation. It is true such master, in common with others, would bear his share of the national guilt, unless he made every proper exertion to abolish the oppressive edicts of the commonwealth. Here, I would notice, that much more good might be expected from societies of Christians amongst us, if, instead of excommunicating their members for retaining their slaves, they would direct their energies to influence the legislators of our country, to unfetter the bondman, and restore all the colored people amongst us to all the privileges which they can rightfully enjoy.

If it be the desire of these societies to ameliorate the condition of mankind, and especially those in bondage amongst us, as in charity we are bound to believe, a course better calculated to defeat that end could scarcely be devised. To say nothing of putting a damper on those congregations of Christians still blooming like flowers in the desert, of which they have charge, and of finally suffering them to droop and die, they will forever preclude themselves from an opportunity of erecting the standard of the Redeemer in a single strong-hold of Satan in the Southern States. It is utterly futile, it is utterly vain, to expect to remove the intolerable burden under which our country groans, by operating on individuals and obtaining freedom for their slaves—as well might we expect to drain a mighty river of its waters by laving it with our hand! If slavery is ever to be abolished in our country, to whom are we to look as the immediate and efficient cause of its overthrow? Certainly not to the non-slave-holding part of the community, but to the slave-holders themselves! However respectable the former may be in many respects, where slaves are numerous, they are as a class comparatively speaking, destitute of talents and of wealth, and of course, destitute of influence; and besides, should they appear before their respective legislators, as remonstrants pleading the cause of the oppressed, their motives would be called in question, and their ends regarded as sinister and deceptive. It need not be concealed, that in all civilized communities where property has accumulated, there is a jealousy existing between the poor and the rich. In such a case, this feeling would be aroused, nor can it be denied but there would be abundant apparent cause for calling it forth; for, notwithstanding the emancipation of the slave population would not put one cent into the pockets of those who owned no such property, yet such a measure would greatly increase their relative wealth, by subtracting such a large amount from the other class. Should the slave-holders themselves engage in this laudable enterprise, how much more flattering would be their chance of success? Their motives could not be called in question, their ends and aims could only be their God's and their country's; they would be sustained and supported by every hallowed sentiment of piety and patriotism, and we must not doubt, but that Heaven would smile upon and prosper the undertaking. How important, then, to enlist as many slave-



holders as possible into the ranks of the soldiers of the cross! How fatal the policy of anathematizing and thrusting from us the only persons who, from the nature of things, can operate as efficient instruments in such a pious and arduous work. Who can doubt but there are many owners of slaves who are sighing over the wrongs done the colored race, and offering daily prayers at the throne of mercy, that the prison doors may be thrown open and the captives set at liberty. With what sensations of dismay and distress will such a soul witness his excommunication from the privileges of his Father's house, and find himself treated as an abandoned outcast! Is such treatment not calculated to freeze the genial current of his soul, and forever seal within his heart all the energies which were ready to burst forth in a cause so holy?

One of the evils, and that not the least, arising from the course pursued by sects excluding owners of slaves from church privileges, is, that many members of such societies seem to regard themselves as absolved from all guilt and accountability on the subject of slavery. They tell us, let the guilty bear the blame, but let us wash our hands in innocence—let us clear our skirts of the crime of murdering the souls and lacerating the bodies of our fellow-men. Fatal delusion! unheard of folly! Cheap indeed would be the price, if washing in water of such doubtful purifying tendencies would cleanse us from a stain that lies so deep within. If the sin of slavery be national, if it was originally brought upon us in a national capacity, if the system be still sustained by the Constitution and Laws of the Union, strange it is indeed, if such washing will purify the conscience. We have, by our own acknowledgment, been parties in incurring the guilt originally. We have been parties too, in fastening it on the Union, by the adoption of a Constitution and laws of binding efficacy, and to silence the stirring of a guilty conscience, we abandon the master, the slave, and the freed man to their fate. We have not been beaten, but have 'ingloriously' fled from the field, and have virtually made a treaty with the enemy, promising not to disturb him in his reign; nor is this all, we have left our outposts and scouting parties to fight as fight they may—to fall gloriously, sword in hand—to surrender to the enemy—or, desert the field, as we have done.

It has already been observed, that the Bible is the great charter of our civil as well as our religious liberty, and that if its doctrines be faithfully preached, and its precepts punctually practiced, it will finally elevate the whole human family, till there will be neither bond-man nor barbarian among the nations of the earth. But how will it effect this desirable result? Will it be by the operation of that silent, pervading influence spoken of, or will it be by the exercise of power of a mandatory character, literally knocking the fetters of the bond-man to pieces, and proclaiming that all edicts emanating from tyrannical authority, and which are not in perfect unison with its holy requirements, are nugatory and ought to be resisted? Visionary anticipation! Where shall we look and not find tyranny? It exists not only in despotic governments, but it pervades religious societies; families, too, have their despots, and every man, woman, and child, is a usurper. So are all slaves. That man does not exist who dares to say, *I am free*. All bondage is essentially the same. The lordly peer bowing at the foot of his prince, wears a badge that marks him as truly a slave, as he who toils the live-long day with the lash suspended over his head. Shall all

servitude throughout the world be abolished at the bidding of those who publish glad tidings to the nations? Was it the intention of the Prince of Peace, that every institution among men which was not based upon the immutable basis of equity, should crumble to dust at the proclamation of his name? Surely he inculcated no such lesson, when he said, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.

Whatever may have been the condition of man when he rose from the dust at the command of his Creator—whatever science he may have been master of—whatever knowledge he may have had of the rights which he possessed, or the duties which he owed, we find him now literally insensible both of his rights and his duties, and fain to resort to force in order to preserve something like the semblance of good order and good government; nor can this order of things be reversed without much diligence, without long unwearied lessons of instruction. It is difficult to affix any well defined idea to certain declarations which pass current with us, and are generally regarded as axioms in political science, such as 'That all men are created equal, that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.' If it be intended to convey the idea that all mankind are born equally impotent, defenceless, and dependent, that none can exhibit a valid charter from the King of kings to tyrannize over and oppress others, the truth of such assertions need not be questioned. But, is it not strange, that man should be naturally endowed by his Creator with rights which he is not only naturally incompetent to assert, but of whose existence he naturally has not the remotest conception. The truth is, man *was* endowed by his Creator with these and many other valuable goods and chattels, but he forfeited the charter by which he held them, by a non-performance of its requisitions; and now, instead of being born to freedom, he is born an heir of bondage—a *slave* to sin, to Satan, and the corrupt propensities of his heart. His Governor no longer acknowledges the binding nature of the old charter, except so much of it as is of a penal nature—the grant of privileges under it is forever disannulled and revoked, and hence it is that the few defaced and decayed articles which we sometimes see gathered up by the rebels, and partially enjoyed by them, can only be so secured and enjoyed by their entering into *conventional* agreements that they will not interrupt each other in the enjoyment of the allotted share of each. Such is *natural right*! Such is *natural liberty*! Those who take upon themselves to assume the prerogatives of the Almighty, and in mock majesty command light to shine out of darkness, order to arise out of confusion, will but expose their impotency and weakness, will but betray the cause which they pretend to promote. The heralds of the cross ought ever to bear in mind that the weapons of their warfare are spiritual, and not carnal, nor need they expect success until they lay aside those carnal weapons which they have been so long using, and take up those spiritual weapons furnished from the armory of God, and which will prove mighty for pulling down the strong-holds of sin and Satan. This *carnal* interference with the civil institutions of mankind, has long been a bane to the prosperity of the church, nor will she ever extend her borders or appear beautiful within, until in spiritual meekness she retires from the gladiatorial field of politics, and establishes her empire in the temple of the renewed human heart.

What was the condition of the world at the promulgation of the gospel? Will any dare to say it was better than it is at this day? I presume that even the heathen world is not worse, and surely christianity has not, like a mildew, fallen upon us, causing rottenness throughout all the ramifications of society. Were there no slaves in the days of Christ and his apostles? The whole testimony of antiquity must be utterly disregarded, if we do not believe they were numerous and widely spread. We find that among some of the States of Greece they were so numerous, as at times to be regarded as dangerous to the commonwealth, and to secure their safety, the masters cut off those who were deemed most influential. Among the Romans too, the commotions and insurrections of slaves were frequent, and regarded as perilous to the state. What the treatment of slaves was in those ancient times, we, at this day cannot, I presume, with precision and certainty know, but we are warranted from the facts above stated, and from the well known features of tyrannical family government prevalent among the Romans and other nations of antiquity, to conclude that it was at least as severe and cruel as it is amongst ourselves.

If the above remarks be correct, if it be true that slavery has existed in its most odious forms from an early period of the world, if it be true that every penman of sacred writ, from the book of Genesis to the Apocalypse, was familiar with the subject, is it not strange, passing strange, that no plain hint was dropped that it was inconsistent with the character of a saint to hold his fellow being in bondage, if they indeed considered it necessarily sinful? The apostle Paul was no tame time-serving priest, and yet we find him full and pointed in his directions, both to master and servant, in reference to the discharge of relative duties. Now, to give directions for properly discharging relative duties, is tantamount to an acknowledgment of the lawfulness of that relation. In the many full and particular catalogues of crimes which we have set forth in the sacred volume, not one of them hints at slavery as being one. It is plain that the apostle expected the christian master to treat his servants with kindness—to be a father to them in regard to the wants of the soul, as well as the wants of the body, and if the servant be a Christian, that he should be treated and acknowledged as a brother; but not once did he enjoin that he should be released from bondage. Had the apostle or others taught such a doctrine, can we believe we should have no account of it? When those who made and sold images among the Ephesians found their profits curtailed, and as they supposed, their craft to be in danger, what an uproar was made? Men were then as now, sensitive in matters which operated against their secular interests; and had the followers of Christ asserted that it was contrary to the moral law to hold men as property, instead of a single city being in an uproar, we should read of whole states being in commotion. In the divine procedure in this case, as in every other, there is much wisdom manifested; for if such an injunction had been given, the duty would have been imperative, no matter what the consequence might be to the master, no matter if confinement in galley chains, or banishment to *foreign* and *unknown* lands should be the consequence to the servant. The sacred writers knew too well *what was in man*—knew too well the nature and principles of despotic governments, to enjoin any such duty.

Now, courteous reader, I dare say you are ready to conclude I have turned apologist for slavery, and slave-holders, and slave-dealers, and

slave-stealers, and all the countless crimes and incalculable evils resulting from such a horrid system of iniquity. I tell you nay, for except ye repent ye shall all likewise perish. Whether my positions be firm or tottering, whether my reasoning be sound or full of flaws, whether my doctrine be orthodox or heterodox, my preaching is true to my text. When I look to one section of my country, and see the black man manacled down in cruel bondage, all the energies of both body and soul fettered with chains which a Sampson could not break, and then turn my eyes to another section, and view him nominally free, but in reality an outcast trampled under foot, reproached and despised, denied not only the common right of citizenship, but the rights of humanity, I am utterly at a loss to determine which is most deeply steeped in guilt. The Southern man pleads the necessity of the case, that the evil was entailed upon him, that the system is so interwoven with the texture of society, that much time and thought are requisite to eradicate it, without causing a rupture which will prove fatal to the body politic, while the northern man has nothing to say which is not clearly founded on prejudices, which are at war with every correct idea of moral rectitude.

When I took pen in hand, it was my intention to notice several pleas which we continually hear from many persons, by way of apology for their listlessness and indifference to the continuance of the foul blot of slavery on the escutcheon of our country's honor. If you urge one to use efforts for its removal, he will tell you the whole matter rests with the slave-holding states, and that others have nothing to do with it, and of course he prays to be excused. A second is timid, on account of the feverish excitement of the times, and dreads the consequences to the political relations of the states, and so he prays to be excused. A third is indulging in some undefined anticipation that an opening will be made by Divine Providence for their removal to other lands, and so he folds up his arms and begs to be excused. A fourth thinks the condition of the black-man not so deplorable as many fanatics are apt to represent it; that the circumstances of the great mass of mankind are not so good as his, and so he too virtually says, I pray you have me excused. It would be useless, irksome at least, to notice all the apologies which are continually made to quiet the stirrings of conscience on account of the non-performance of duty in this particular, nor shall I at present make any remarks on those enumerated. If health and leisure permit, on some future occasion I may give them a passing review. A. R.

---

#### ART. II. *The Prophet of Judah at Bethel* \*

"And behold there came a man of God out of Judah," &c. 1 Kings xiii. 1-26.

This striking and instructive history was written for our warning, and by the remarkable and affecting death of the prophet of the Lord, we

---

\* It may be proper here to insert the following statement of our correspondent:—"The remarks I here send you on the history of the prophet of Judah, were written and preached, before the remarks of your correspondent R. appeared in the Monitor for May, 1837. Prior to that time, at the request of some of my people, I had designed to send you this, but then concluded to delay. There is, however, no clashing nor yet much coincidence of views in the two pieces; and besides, the duty inculcated in the history is one of great importance at present."



are forcibly taught the duty of following the direction of God's word, and the folly of being either seduced, or driven to do, what the word does not enjoin, or what it expressly forbids. From the close of the preceding chapter, we learn that after Jeroboam was proclaimed king by the ten tribes, he corrupted, from political motives, the worship of God, and led Israel into sin. Disbelieving the divine promises, proclaiming the establishment of his kingdom over Israel, if he hearkened to all the commandments, and kept the statutes, and walked in the ways of the Lord:—he was afraid, that if the people of Israel went up, according to the divine injunction, from all parts of the land, thrice every year, to sacrifice in the house of the Lord at Jerusalem, that their hearts would turn again to the family of David, and that they would kill him, to reconcile themselves to the king of Judah. To prevent this, the institutions of heaven must bow to his political craft, and the divinely appointed way of worship be altered to suit his ambitious designs. He made two calves of gold, and said unto the people, "it is too much for you to go up to Jerusalem," to take such a long and fatiguing journey, pretending doubtless, (the divine declaration to the contrary notwithstanding) that God could be worshipped in one place, as well as in another:—"behold thy gods, O Israel, which brought thee up out of the land of Egypt." Not that Jeroboam supposed that the people were so stupid as to believe the calves of gold were really gods; but, as a sensible object of worship, and a "help to their devotions," he formed them in resemblance of the idol Apis, which the Egyptians worshipped in the shape of an ox; pretending they were intended only as an emblem of the strength, and power of the Eternal. He made priests too, contrary to the divine injunction, of the lowest of the people, which were not of the Sons of Levi: pretending doubtless, that one tribe was as good as another; and because the Levites chose to obey God rather than him, and refused to countenance his idolatrous practices, he compelled them to leave their cities and possessions, and return again to Judah and Jerusalem. Jeroboam also ordained a feast like unto the feast in Judah:—the feast of tabernacles, which he observed, but altered the time of its observance. The time God had appointed, was the 15th day of the 7th month: Jeroboam changed it to the 15th day of the 8th month; doubtless pretending here again, that one day was as good as another, and one month as another. In all this—in providing a place of sacrifice so near, and saving his people such a lengthy and toilsome journey—in opening the priestly office to all the tribes, and thus flattering the ambition of all—in changing the institutions of heaven, and then gratifying that Athenian disease, which has cursed the church in every age; the carnal desire of the unsanctified heart, which, unsatisfied with what God has spoken and appointed, still craves some new thing:—in all this, Jeroboam doubtless thought, with his worldly advisers, that he was remarkably acute in his political schemes, and that his plans could not fail of success. But what did God write on the devices of this crafty and ambitious man? What was the consequence of this pollution of God's worship, and these additions to his institutions? We are told in the 13th chapter and 34th verse, that God sanctified his name in the utter destruction of the whole house of this wicked king. "This thing became sin unto the house of Jeroboam, even to cut it off and to destroy it from off the face of the earth."

He who could thus tamper with the institutions of Jehovah, would not fear to push himself into the priest's office, and risk the doom of an intruding Uzziah. (Chap. xii. 33.) "So he offered upon the altar which



he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar and burnt incense." And yet no hand came forth to write on his idolatrous altar his sentence of death:—no plague of leprosy seized this bold and abandoned sinner. The Lord for wise purposes spared this apostate, and left him for a season a prey to the most awful of judgments; to walk unpunished of heaven in his own counsels. Yet, that his temporizing and faithless people might be warned of their danger; that they might not be able to say, they perished for lack of vision, and countenanced false worship because they did not know it was sinful; Jehovah sent from Judah one of his servants to warn Jeroboam and backsliding Israel of his anger against them, and their idolatrous worship. (Chap. xiii. 1.) "And behold, there came a man of God out of Judah by the word of the Lord unto Bethel, and Jeroboam stood by the altar to burn incense." The name of this man of God is not given. He came however commissioned by the king of heaven; his name is written there; and though his sinful compliance with the false prophet, in opposition to a plain command, was punished with temporal death; the punishment, we have reason to believe, went no further. His happy spirit for more than two thousand years has been rejoicing amid the glories of heaven, in the presence of that God, who gave pardon to his soul, though he took vengeance on his inventions. (Ps. xcix 8.) This prophet, armed with the authority of the God of Hosts, came and fearfully proclaimed in the ears of Jeroboam and all the people present, the threatenings of the Lord. "He cried against the altar in the word of the Lord, and said O altar, altar! thus saith the Lord, Behold a child shall be born unto the house of David, Josiah by name, and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee." (v. 2.) The call is addressed to the altar, not only to show divine displeasure against its erection, but also to reprove the folly and stupidity of the idolators who came to worship there. O altar, altar, hear the word of the Lord. These sinners, more stupid than the inanimate creation, which hears and trembles at the voice of the Lord; these idolators bent on their sinful courses, and more destitute of feeling than the dead earth—more deaf to the divine call than the very stones of which they have formed you, they will not listen. O, altar, altar, hear thou then thy doom denounced by the God of holiness; and let sinners take warning and tremble at the wrath hanging over their souls.

1. Observe here, the boldness and holy zeal with which this servant of the Lord rebuked idolatry and sin. In the very face of Jeroboam, surrounded by the ensigns of his pomp and power, in presence of his assembled nobles and subjects; he proclaimed that on this idolatrous altar which he was professing to honor, God would pour contempt; there, the priests of the high places should be slain; there, where they sinned, they should suffer, and that in which they glorified, become their shame. He feared not the wrath of the king. And thus God's servants will often be called, like this prophet, boldly to denounce idolatry and false worship. True, this will expose us to reproach and insult. It will raise up enemies on every side, rouse the enmity of the 'old serpent,' and cause him to come down upon you in great wrath" through his agents; and assail you, either by the fires of persecution, or the sharp sword of a slanderous tongue. And what then? Must we be silent in order to shun this suffering and reproach? Must we be content to see the infidel, the

swearer, the sabbath-breaker, the drunkard, and worse than all, the errorist, the poisoner of souls blaspheming our Master, trampling on his truths, and despising his laws; and yet, for fear of his denunciation, or to escape his outstretched arm and the lash of his tongue, must we be dumb! No, never. "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest" unmoved, when my Lord is dishonored. Like this prophet of the Lord let us not fear to "cry against" idolatry and error; to remind all, of the blighting curse which in every age has marked its progress; disturbing the peace, and darkening the glory of the Church; while the souls on whom it has breathed, and around whom it has cast its deadly influence, must sink, if not rescued by Omnipotence, into the grasp of eternal death; outcasts of heaven, the sport and the prey of infernals. We may be reviled as fanatics, as bigots, as insane; yet, in the face of all this contempt and scorn, we must affectionately, yet firmly and fearlessly, proclaim the danger and the sin of all will-worship. "In vain do they worship me, teaching for doctrines the commandments of men." It is an attempt to dethrone the Eternal, to give law to Jehovah. It is to break down the barriers of truth, placed by the God of mercy between the soul and death. It is to erect the banner of blasphemy, the standard of hell on the wall of the temple of the living God. It is to open the mouth of the pit, and bring over us not the Sirocco of the desert—not a deadly pestilence, whose desolating march is marked by the bones of the dead; but a scorching wind of error, which drinks the life blood of the soul; and brings on its victim a burning thirst that will never be quenched; a torture terrible and unending. O love the truth then, and the peace. Brethren, pray for us, that the word of the Lord may have free course, and be glorified. "Pray that Jerusalem may have peace and felicity; let them that love thee and thy peace, have still prosperity."

2. See here a striking proof of the predestinating providence of God with regard to future events. This prediction unites with the whole voice of prophecy in proclaiming the sovereignty of a Holy God. Here, we are taught plainly and decisively, that every event is decreed in the dispensation of providence as well as of grace;—every action fore-ordained; every thought, every circumstance the most minute in the life of every individual fore-known and predestinated from eternity; and all this, in perfect consistency with the free agency of men. Here, the prophet of the Lord announces the coming desolation of the idolatrous altar, and predicts, with the utmost precision, the events that would attend its destruction. The very name of him whom God would raise up to burn the bones of the dead upon it, and slay its guilty priests, and make it an abhorrence, is given. More than three hundred years before the child is born, he is named: more than three hundred years before the altar is destroyed, its ruin is announced. Three hundred and fifty years must roll on, before this judgment is executed, and this prophecy fulfilled. Three hundred years have passed away, and yet not one of the princes of Judah has given the name of Josiah to his son. But now, when the time fore-ordained by God has come, we find Amon, the wicked son of the bloody Manasseh, giving his son the name of Josiah. (2 Kings, xxi. 18, 26.) Amon had no intention of honouring God, fulfilling his word, and destroying idolatry, in doing this. His whole life was spent in dishonoring God, disobeying his laws and serving idols. How unlikely that such an idolator would willingly fulfil a prediction of the destruction of idolatry! And yet, he did wil-

lingly, though unwittingly, do so. From eternity, Jehovah decreed what his prophet proclaimed; that Amon's son should be thus named, and that he should fulfil this prediction; and yet Amon in naming his son, acted freely. The divine decree did not force him to do this. Though unalterably fixed in the purpose of the Eternal; yet, this unalterable decree of a sovereign God did not in this instance, and does in no instance, put a force on, or offer the least violence to, the human will. What more dependent on accident, or caprice (if you will call it so) and the free will of men, than giving names to their offspring. And yet, here, by God's decree, a child is named Josiah, while the father acts freely in naming him Josiah. Judas acted freely in betraying his Master, and yet it was that he might go to his place.

The Jews acted with perfect freedom in crucifying the Lord of glory. In demanding his death, in staining their hands with innocent blood, they were freely following the dictates of their own furious and malignant passions: and yet, the Lord expressly tells us, in all this, they were only doing what the determinate counsel and fore-knowledge of God had decreed from eternity, they should be gathered together to do. (Acts ii. 23.) Still this decree put not the smallest force on their inclinations in leading them to commit that fearful crime, which, while it saved an elect world, clothed the sun in sackcloth, shook the earth to its centre, and brought, and justly brought, on them and their descendants, a sword of vengeance that has pursued them for more than eighteen hundred years. True, we cannot, and perhaps angels cannot comprehend, how man acts freely, and knows that he acts freely, while God has immutably fixed by an eternal decree, how he shall act. We cannot deny that God has done this, without attempting to dethrone the Most High, and deify man as an independent being, whose actions and thoughts are not under Jehovah's control. We cannot deny man's free will, without making him a mere machine; at the same time be it remembered, he is free now only to do evil; he has in his fallen estate, no power, no will to do good; and while every action of every man is decreed by, and known to Jehovah; yet all the sin of these actions rests on the head of the sinner. The divine decree does not force men to sin, nor make God the author of sin, as well might this be objected to his omnipotence as to his sovereignty; because he preserves the sinner in being, and gives him the life and the bodily strength which are employed only in acts of outrage and guilt. See a house and its hapless inmates reduced to a heap of ashes. The hand of an enemy, a bitter and bloody enemy hath done this. Now while this action was foreknown and decreed (if we allow to Jehovah the attribute of sovereignty and omniscience) while His preserving power upheld the murderer in life, and strengthened his arm to effect his guilty purpose, and gave the fire its consuming qualities: yet, all the sin of the action, it is evident is on the soul of the incendiary. Though we cannot then, with our limited powers, grasp this mystery, though we cannot comprehend how man acts freely, with the solemn truth that God immutably decreed in every respect how he shall act: still, both are true, both are consistent with each other, and both are plainly taught in the word of God. The folly of attempting to measure the mysteries of an infinite God, by our feeble powers; the sin of refusing, or mangling God's eternal truths, because they seem unreasonable and incomprehensible to the corrupt minds of beings of yesterday, need not be insisted on here. All prophecy prove predestination, and proclaim the unconditional and sovereign decrees of God. Deny the divine decrees, absolute and uncon-

ditional, and how can you prove this prediction of the text could be true? Turn to the 23d Chap. of 2d Kings, 12 to 20 verses, and read the fulfilment of this prediction. Mark especially the expression in the 16th verse, "and as Josiah turned himself he spied the sepulchres that were there in the mount," &c. Men might say here, that it was by chance, and at least evidently freely, he turned round from where he was standing, and the graves of the idolators caught his eye. What more casual, as the world expresses it, than a look, than a change of position; and what more free: and yet, this change of the king's posture, this *look* was decreed by God; and the consequences which followed it predicted, more than three hundred years before Josiah was born. If any say, God fore-saw that Josiah would act thus, and therefore enabled the prophet to proclaim it: what is this, but to grant that He decreed it, if His fore-knowledge is immutable. If all things are fore-known by God from eternity, if nothing is unforeseen by Him, nothing unknown; then nothing is unpredestinated. If from eternity, He fore-saw and fore-knew all things; then, from eternity he decreed all things, all events that come to pass; or then, His fore-knowledge is not knowledge, but uncertain guessing. If He fore-saw and fore-knew that the son of Amon would be named Josiah; did not this render it certain that he would infallibly be thus named? Or, did it depend on the free will of the wicked Amon, whether foolishness should be written on God's foreknowledge or not; and whether the prediction of his prophet should be falsified or not? No, though he had moved heaven and earth to effect his purpose, he could not have altered the least circumstance connected with this decree. To say then, that God fore-knows how all events and all beings will move, and act; and knows it as infallibly and absolutely certain, is just to say, that He has willed or decreed it. To object to the absolute and unconditional decrees, and yet possess a belief in the fore-knowledge of God, is absurd. Not a single objection can the carnal heart bring against the decrees of God, which does not fall with equal force against His infallible fore-knowledge. And to deny that God's fore-knowledge is infallible is just to deny that He is God: that He is perfect; and plunge at once into the gulf of Atheism. Deny that the decrees of God are absolute and immutable, and you assert that a change may take place in his purpose and knowledge; and, of course, that He is in part at least imperfect. Deny His decrees are unconditional and free, without any respect to any thing foreseen in the creature; and you deny that Jehovah Himself is a free agent; and would make him dependent on the will of man as to His decisions. To all objectors against the sovereignty of a holy God, we may say, "talk no more so exceeding proudly—let not such arrogancy come out of your mouth; for the Lord is a God of knowledge, and worketh all things according to the counsel of His will. I am the Lord—I change not—and I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." (1 Sam. ii. 3, Eph. i. 4, Mal. iii. 6, Rom. ix. 15, 16.)

3. I might further have noticed here, that this prediction also unites with the whole voice of prophecy in proving the divine origin of the Bible. On this, however, we will not dwell. Only observe how insurmountable are the difficulties the infidel must encounter, in denying divine revelation. Events predicted by the prophets hundreds of years before their fulfilment, incontrovertibly prove, that the prediction must



have come from that God whose glance pervades an eternity past, and an eternity to come ; and of course, the Bible is the word of God. It is needless to add instances to that of the text. (Isa. xlv 1, 4, Isa. liii. Ps. xxii. Deut. xxviii. &c.) These prophecies prove that an Omniscient Being must have revealed them, and that the Bible which contains them is true. The infidel, who denies the Bible to be God's word, must believe, that all these minute predictions happened by chance, or were the result of a fortunate conjecture. This is, to apply his mode of reasoning to our text, the prophet of Bethel, three hundred and fifty years before the child was born, happened to guess that his name would be Josiah, and conjectured correctly. He happened to suppose, that this prince would not be an idolator ; nay, that he would come, and destroy this altar, and that he would burn dead men's bones upon it : and when these centuries have elapsed, the supposition proves true. Blind indeed and perverted must be the mind, that can receive such absurdities, rather than believe the truth. Let not the infidel talk about the Christians blind belief and credulity. The Christian hath a "thus saith the Lord" for his warrant, while this unbeliever manifests a credulity more gross, a stupidity and blindness more alarming, than even the deluded idolators, in the dark places where heathenism reigns. It comes then at last to this ; the unbeliever must either try to persuade himself, that all these minute events, depending on ten thousand contingencies, and on the will and caprice of many different individuals, were all guessed at correctly ; or, that they are indeed a revelation from that God to whom all things are naked and open. But to proceed with the history.

In proof of the truth of his prediction, this prophet announces that a sign should instantly follow and confirm it. "Behold, the altar shall be rent, and the ashes that are upon it shall be poured out," and driven away in token of the utter destruction of the altar and its sinful rites, in Josiah's days. The sacrifices were doubtless offered to God, but in a forbidden way, and therefore hateful. The godless Jeroboam disbelieving the threatening, and enraged at the rebuke, put forth his hand from the altar by which he was standing to burn incense, commanding his attendants to seize the prophet. But instantly, wrath from the Lord falls on the persecutor, and "his hand which he put forth against the prophet dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord." (vs. 4-5) And now see the haughty and wicked king, his hand withered, his altar made a desolation, standing before his people, a monument of wrath stricken by an invisible arm. O how easily can God punish the persecutors of his people, and send help from heaven in the hour of danger. He will sooner or later cover with confusion the enemies of his beloved servants ; and by terrible judgments teach them the danger of disobeying the divine command—"do my prophets no harm." Let all here see the necessity of praying God to keep us, by his grace, from ever being left to lift a hand, or strike with the tongue the humblest of God's servants, or the least of God's truths. The shrank and helpless arm has humbled the pride of the idolatrous king, and he is forced to supplicate help from him, whom, but a moment before, he had proudly threatened. (v. 6.) "And the king answered and said unto the man of God, entreat now the face of the Lord thy God, and pray for me, that my hand may be restored to me again." He does not flee for help to his idols, he does not ask the prayers of his priests, he does not rely



on his incense and sacrifice : all these were inventions of his own, sinful addition to God's institutions ; and his own conscience told him, that to hope for help from God in this way, was worse than useless. Through the prayers of the prophet of the Lord only could he hope that the power which had withered his arm, would again be exerted to heal. "Entreat now the face of the Lord"—implore his favor on my behalf. "The Lord thy God." Alas, Jeroboam could not say *my* God. He had forsaken the Lord, polluted his worship, and provoked his vengeance : how then could he hope for pardon and healing from that God to whom he durst not pray ?

"Pray for me." And what does he wish to be the subject of the prophet's prayer ? That his soul, his diseased soul may be healed, and his idolatrous guilt forgiven ? No—"that my hand may be restored me again." O the stupidity and blindness of miserable sinners. Anxious about the health of a body that will soon be dust, utterly neglectful of the soul that will live forever. Groaning and complaining if the bodily health is gone, if an arm is withered, or a bone broken ; but utterly careless about the cure of the undying soul. Active and enterprising in the pursuit of the perishing possession of time ; but no earnest desire, no anxiety, no working hard, no determined struggle to press forward, and lay hold of the glories of eternity.

The prophet of the Lord instead of returning evil for evil, prayed for Jeroboam at his request, and besought the Lord for him, "and the king's hand was restored him again and became as it was before." Christians, let this godlike example of the prophet teach you to remember and act upon your Master's injunction :—"Love your enemies, bless them that curse you, do good to them that hate you, and *pray for them* that despitefully use you and *persecute you*."

"And the King said unto the man of God, come home thou with me and refresh thyself, and I will give thee a reward. And the man of God said unto the king, if thou wilt give me half thine house, I will not go with thee, neither will I eat bread nor drink water in this place : For so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again the same way that thou camest. So he went another way, and returned, not by the way that he came to Bethel." (Vs. 7—10.) While Jeroboam expressed no thankfulness to the Lord of life, who had spared and restored him ; common civility, if nothing better, led him to offer a reward to the prophet. This however the man of God expressly refused. His God had forbidden him either to drink water or eat bread in Bethel. He was thus solemnly to testify against all idolatry and will-worship. And this refusal of all fellowship with him and his, was not, the prophet tells the king, out of contempt of his courtesy ; but in obedience to the express command of his Master. God had forbidden him to hold any communion with the idolators of Bethel, or to countenance them, even by eating with them ; nay, the very road to their idolatrous city he must avoid, and return another way. The prophet had fearlessly braved the wrath of the king, and now faithfully withstands his invitation and promises. He neither ate nor drank in that place, nor returned the same way that he came : but to show God's abhorrence of all false worship, and to teach the church in every age, that all roads that have even the appearance of leading to idolatry must be scrupulously shunned, he refused to deviate in the least from the divine command ; and this time, in every respect, was obedient to the heavenly vision. Alas, he afterwards fell before the seductions of a professed fellow-worship-

per. A victim to his own sinful weakness and easiness of temper, his firmness failed before the fair speeches of one, who professed to be serving the same God, seeking the same heaven, and enjoying the same gift as himself. But the consideration of this I reserve to a future number.

1. In improving and applying this portion of sacred scriptures as far as considered, we may plainly see, in the first place, the duty of ministers in every age, as God's messengers, fully and faithfully to deliver His message; leaving it to Him to protect them and plead their cause. When ministers and members of the church have God's warrant for going forward in the face of danger; when the pillar of the word precedes them, their duty is to perform, leaving the event to God. Alas for those time-servers, who blush to own precious Christ in lifting up his despised truths:—useless chaff driven in whatever direction the wind of persecution or popularity may chance to blow. They dishonor God, destroy souls, defile their own conscience, and sell Christ's priceless truths to buy for themselves the praise of men. What is there in the praise of the world to lead christians to court it? They who one day shouted hosannahs to our Master, were foremost on the next, in repeating the loud and bitter cry, "Away with him, away with him; Crucify him, crucify him." Will the breath of popularity, sweeping over your grave, if you should be even thought of there, delight or benefit the corrupting corpse: will it ascend to heaven, and plead for the pardon of the faithless soul?

What again is there in the scorn or rage of men to make a servant of the Most High God afraid of them? Their scorn will soon be hushed amid the terrors of an opening eternity; and will their rage make death afraid? O will you be driven to do what is wrong, from fear of a worm of the dust? "Who art thou that thou shouldest be afraid of a man that shall die, and of the son of man that shall be made as grass?" Fear not them which can kill the reputation and the body, but are not able to kill the soul: fear Him who is able to destroy both soul and body in hell; yea, fear Him, and in the face of a furious Jeroboam, a reproaching multitude, a scoffing world, be faithful. Ministers have no right to cut down, or alter their instructions, and the truths written in the word, under the pretence of rendering them more palatable to the multitude, and thus inducing them to make a profession. The prophet of Judah at Bethel, might on this plea have urged, that the king's invitation to have some further intercourse, was a door opened for doing much good: that by pressing his warnings against idolatry in private, he might prevail with Jeroboam to repent and return from his sinful courses. But this his instructions did not warrant, and these instructions he would not disobey.

2. See in the next place the sinner's danger. Jeroboam, unchecked in his profligate career, continued to sin on till wrath to the uttermost arose against him: and his doom stands to this day a terrible monument of the truth of that threatening,—“he that being often reprovèd, hardeneth his neck, shall suddenly be destroyed, and that without remedy.” (Prov. xxix. 1) Careless sinner, look forward to the judgment, and consider *your* danger. The Judge will soon descend in flaming fire, to take vengeance on them that know not God, and obey not the gospel. When the waters of vengeance were rushing on the sinners of old, when the fires of wrath were falling on the Sodomites, it was too late then to cry for deliverance. Before the floods of wrath reach you, and sweep you

away into the everlasting burnings, flee to the strong-hold. Dream not that a few deeds of kindness to your neighbours, your charity, your morality, or your profession will save you. No matter to what refuge you have fled, or on what plea you are depending; if you have not fled to Jesus, and sought shelter under his blood; all, all will be swept away with the lost soul, when the storm of God's displeasure breaks on a wicked world. Your refusing to believe the truths of the Bible will not make them false, your refusing to open your eyes, and see the precipice on which you are standing, will not prevent death driving you down into the ocean of fire raging beneath you. Your refusal to believe in the coming judgment, will not delay its approach, nor save you from sinking beneath the thunders of that day of wrath. Why, O why then will ye choose death? Instead of living at ease in sin, instead of scorning the warnings of mercy, well may all the company of careless ones in bitterness sigh and say—alas! for the tidings—"a sword"—whether we believe it or not—"a sword is sharpened and also furbished:—It is sharpened to make a sore slaughter: it is furbished that it may glitter:" it is drawn, it is given into the hand of the slayer, "should we then make mirth?" The sword of wrath, wrapped up for the slaughter, is drawn and descending, should we then make mirth? (Ezek. xxi. 10.) If destitute of an interest in Jesus, though your bodily health may be firm, and your outward condition prosperous, it is terrible to think of the state of your soul. Yet you may escape. To day if ye will hear his voice you are safe for eternity. O harden not your heart. Sleep not another night in your sins. Their wages, their dreadful wages may, ere to-morrow dawns, be the winding-sheet of the soul. Wo is me for you, if covered with guilt, sinking under the poison of sin, and in danger of eternal death, you yet turn away from the offer of mercy. Will you not plead for yourself? If you will not plead this night for mercy; if after this warning in the name of a neglected God, you can lie down on your bed, without bending your knees before Him, and supplicating pardon through the blood of his Son, then, to-morrow, you may be where prayers are useless, where pardon will never be found, and your blood will be upon your own head: God and "His throne are guiltless." (2 Sam. xiv. 9.)

3. Let professors take warning from Jeroboam's doom. Have not we like him been guilty of gross ingratitude towards a gracious God. We may not openly have multiplied our transgressions like Jeroboam; we may not like him have boldly intruded on the prerogatives and institutions of the Eternal: but how have we discharged our duty to God. Sin is the omission of duty, as well as the commission of forbidden actions. And are not many professors in this respect even more guilty than Jeroboam? No altar in their families or closets, where even the form of prayer is observed. That we are not sinking in everlasting sorrow is a mercy. That death and destruction have not overtaken us, is a mercy. And O, if we are allowed to cherish a hope of heaven; if our diseased and dying souls have been healed; if amid our backsliding, ingratitude, and guilt, we have evidence that God's grace is ripening us for glory: this is mercy that excites the amazement of angels, and how loudly does it call for devotedness from us to a merciful God. And what return have we made for all? "O my God I am ashamed, and blush to lift up my face to thee, my God—Thou hast punished us less than our iniquities deserve—yea, it is of the Lord's mercies that we are not consumed. (Ezra, ix. 6, 13, Lam. iii. 22.) Well may the remembrance of *our disobedience*

and ingratitude to the kindest of friends humble us in the dust ; fill the soul with godly sorrow, and lead us to say :—I have been careless of the commands of Him who bought me with his blood. “Father, I have sinned against heaven, and before thee, and am 10 more worthy to be called thine. I will cast myself at His feet, and in dependence on His grace resolve and say—O Lord my God, other lords besides thee have had dominion over me ; but by thee only will I make mention of thy name,” as the only Saviour ; renouncing every false and wicked way. O that my soul, like his sinless seraphs, might burn forever with his love ; my tongue, while I have a being, sing his praise ; and my life be an holy submission to, and observance of, all His laws.

[To be continued.]

### ART. III. *The Old Testament a part of the Rule of Faith and Practice.*

From a notice in the December No. of the Monitor, it appears that your correspondents are remiss in furnishing its pages with entertainment for its readers : if then you judge the following remarks worthy the attention of its readers, they are at your disposal ; if, however, you judge otherwise, suppress them, and you need not fear the forfeiture of my esteem for yourself, or my patronage of your periodical.

*Is the Old Testament a part of the Rule which should direct our faith and practice?* The affirmative, it is believed, has, until lately, been maintained by all who have assumed or received the christian name ; but it is said that many who bear that honorable appellation at the present day, either theoretically or practically discard the Old Testament, as being designed exclusively for the infant state of the church or for the Jews. Viewing this opinion as a grievous departure from the faith, yea, that those who die in it, shall have their part taken ‘out of the Book of Life, and out of the holy city, and from the things which are written in this book ;’ (Rev. xxii. 19 ;) it seems proper to drop a word of warning against the adoption, or retaining of such an opinion. Should the following remarks be the means of directly or indirectly reclaiming any individual from the error of his way, with respect to the binding authority of the Old Testament Scriptures, or of preventing any from rejecting that part of the word of the Lord, the writer’s trouble will be amply rewarded. To shew then that the Old Testament is not superseded, but merely has its doctrines amplified and illustrated, by the giving of the New, the following considerations are offered.

1. Its Divine Author has neither in the Old Testament nor in the New, limited the binding force of the former to the period of the church’s existence preceding the coming of her Redeemer in the flesh ; and therefore, according to a rule which is applicable to the interpretation of all laws, human and divine, the Old Testament is in full force : it requires the same authority which enacts a law, to annul or repeal it. Now the Old Testament, as well as the New, may, in one point of view, be considered as a law, and so it is called in scripture ; but this law expires, neither by its own limitation, nor by a repeal. True the sacrificial rites, and the religious ablutions, together with the judicial, or municipal laws of the Israelites, are no longer to be observed : yet those parts of the Old Testament, which treat of the ceremonial observances, and civil



laws of that people, 'are all profitable for doctrine, for reproof, for correction, and for instruction in righteousness.' The ceremonial law particularly, might be more instructive to us, than it was to those, to whom it was given to be observed, because we have the New Testament as a commentary on it.

2. The same system of doctrine is taught in both Testaments. In both, the same views are given of the Divine Being and his perfections, of man's creation and fall, of the person and work of our Mediator, and of the Holy Spirit, and of the infallible happiness of the righteous, and unutterable misery of the wicked in the future world. True indeed, the mode of teaching some doctrines in the Old Testament, is different from what it is in the New; still the sameness of doctrines is not affected by this difference. Our Lord frequently refers to the writings of the Old Testament to prove his doctrines, and he allows his claims to Divinity and to the Messiahship, to be tested by an appeal to those writings. The Apostle Paul acknowledges the Divine favor in preserving him from uttering any thing at variance with what Moses had said. (Acts xxvi. 22.) Again, we find him disclaiming all sentiments not in accordance with the Old Testament Scriptures: 'We write,' says he, 'none other things than what ye *read* or acknowledge, and I trust ye shall acknowledge even to the end.' (2 Cor. i. 13.) There is therefore no reason to annul the Old Testament, arising from its contrariety to the New. Some have supposed that the spirit of the Old Testament is vindictive, and not in accordance with the spirit of benevolence every where inculcated in the writings of the Evangelists and Apostles. This opinion is an error, however, arising from want of sufficient knowledge of the scriptures. Were this correct, Infidelity would triumph over Christianity. Oh ye Christians! shudder at the thought of admitting the existence of contradictions in the word of God: leave such language to the disciples of the profane Voltaire and his coadjutors. It would be well for the lover of Divine Revelation, to inquire how far the introduction of Hymns of human composition in the worship of God, has led to the general discredit of the Old Testament, of which the book of Psalms forms an important constituent part. That any professing the Christian name should represent one part of the sacred oracles as opposite to another, is matter of deep humility and lamentation to the Church. Oh! 'tell it not in Gath, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.'

3. Another reason of the Church's esteem for the Old Testament is, that it furnishes her with many additional arguments and illustrations to those furnished in the New Testament, for her faith and practice. These corroborative arguments help to keep her from being removed away from the hope of the Gospel. Some important truths are much more fully taught in the Old Testament than what they are in the New Testament: for illustration, we may refer to the doctrine of Providence, and to the duty of social religious covenanting. The two Testaments form a complete system of truths; and sometimes one part of scripture is explicit on one point, and sometimes another part is more full and clear on some other doctrine or duty. The whole system of divine truths forms the Church's spiritual sword; (Eph. vi. 17) Those then, who reject the Old Testament would break this part of her celestial armour.

4. The Church cannot consent to the relinquishment of the Old Testament.



tament, because it contains many precious prophecies, which are yet unfulfilled. The accomplishment of these predictions from time to time, is calculated to console herself and silence her accusers, that she has not followed cunningly devised fables—that the whole of her belief contained in the Bible, is what ‘holy men of God spake as they were moved by the Holy Ghost.’ These prophecies are known history, written by way of anticipation. Sooner shall the solar orb cease to be the centre of light and attraction, and return to non-entity, and the earth disappear from the material universe, than one of the prophecies should remain unfulfilled. (Matt. v. 18, xxiv. 35.)

5. The Church still retains the inspired writings of the former dispensation, as a light to her feet and a lamp to her path, because her Lord in person while on earth, and afterwards by his Apostles, required her to make such a use of them. In Matt. v. 17, he disclaims any intention of setting aside the authority of the Old Testament Scriptures: ‘Think not,’ said he, ‘that I came to destroy the law or the prophets; I came not to destroy, but to fulfil.’ Had he informed his hearers that the writings of Moses and the Prophets were designed merely for the former dispensation, which was enveloped in much darkness, and that he was about to furnish his Church with another revelation, which, on account of its perfection, would supersede the former, he would have informed them, that the destroying of the law and the prophets was one great object of his appearance on earth; the announcement of such an intention, however, would have excited the deepest indignation of the Jews, and would have furnished them with the ground of a charge, on which they would endeavor to put him to death as an impostor. However numerous were the calumnies which his enemies heaped on him, they never once insinuate that he was about to discard the authority of their sacred writings. In John v. 39, he calls on men to search the Scriptures, because they testified of him; and he must of course be understood as speaking of the Old Testament Scriptures, since the New Testament was not written at that time. In the parable of the rich man and Lazarus, Abraham prefers the writings of Moses and the Prophets as a rule of faith, to the testimony even of a messenger from the world of spirits. (Luke xvi. 31.) Here then, the author of the scriptures evidently gives the Old Testament the highest sanction possible. Let us now see what he says respecting the permanent authority and use of that part of his word, by one of his apostles. (Rom. xv. 4.) ‘Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope.’ The writings of which the apostle here speaks, as a ground of comfort and hope, were not the writings of the evangelists and apostles, but were such as had been written ‘aforetime.’ Observe here, the apostle affirms, that it was not for the learning of the Jews exclusively of the former dispensation, but for our learning—the learning of us Christians. Now, many of the Christians to whom this epistle was directed, had formerly been Heathens. Those, then, who discard the sacred writings which had been given to the Church ‘aforetime,’ or during the former dispensation, discard those divine lessons, from the study of which, Christian comfort and hope arise. The same apostle informs the Corinthians of the importance of being well acquainted with the events which occurred to the Israelites on their return from Egypt: then, after enumerating some of the principal events, he says, ‘all these things happened unto them for enram-

ples; and they are *written* for our admonition, upon whom the ends of the world are come.' (1 Cor. x. 11.) Another unanswerable proof that the Old Testament was designed for the perpetual use of the Church militant, we have in the same apostle's 2d Epistle to Timothy, iii. 16, '*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness.*' Now, the apostle is evidently speaking here of the sacred writings of the former dispensation; for they are the same that are referred to in the preceding verse, which Timothy had known when he was a child, and at that time the New Testament was not written. Their acquaintance with the doctrines of inspiration, and their instruction in righteousness, must be very defective, who neglect the Old Testament—they are not '*thoroughly furnished unto every good work.*' The sacred writer here asserts, that the oracles of God which were committed to the Israelites, retain their usefulness notwithstanding the old dispensation has passed away—all scripture, not only *was* profitable, but all scripture *is* profitable for doctrine, &c. under the present dispensation. Hear now another apostle on the divine authority of the Jewish scriptures, under the New Testament economy. '*We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn, and day-star arise in your hearts.*' (2 Pet. i. 19.) The sure word of prophecy, to which the apostle directs Christians here to take heed, as to a light calculated to cheer up the moral gloom into which man has fallen, is no other than the Old Testament, as appears from the 21st verse, where it is said to have been given of *old* by the Holy Ghost, to the prophets. Those, then, who reject that part of the inspired writings, reject the celestial light given by the Father of lights to illuminate the moral darkness of this world. Let the children of light, then, beware of letting fall out of their hand, the lamp of the Old Testament, while they remain in a dark place, and until they go to that place where the light of Revelation is no longer necessary, but they see face to face where '*the Lord God and the Lamb are the light of it.*'

6. A concluding argument for the perpetual authority of the sure word of prophecy given to the Israelitish Church is, that without it, the divine authority of the New Testament cannot be established. How can the Church prove that Jesus of Nazareth is the promised Messiah, without availing herself of the writings of the prophets? How can she explain the language of the New Testament, without an acquaintance with the language of the Old, from which much of it is borrowed?

That the private members of the Church may become acquainted with the rich stores of entertainment, and of instruction in righteousness furnished by the Old Testament, the ministers of the word ought themselves to study the Old Testament more carefully—let them avail themselves of as many helps as their circumstances will allow, to become acquainted with sacred Geography, Chronology, and History, with the laws of Moses, and the prophecies of the Old Testament; and let them more frequently make portions of Moses and the Prophets the subjects of their discourses; and then we may hope that those divine writings will obtain in the people's esteem, the place which they should hold. Let those to whom the word of reconciliation is committed, thus '*give attendance to reading*' in the Old Testament, to exhortation and to doctrine from it, and their religious conversation and their public dis-

courses will have more variety of illustration and proof, than they can have by confining themselves so much to the New Testament, as some of them do: this too, will throw an air of originality over their discourses, which will tend to elevate them in the esteem of their people: the streets of Zion, we may rationally expect, will be more free from complaints, 'that ministers' discourses have so little except common place remark.' The writer is not to be understood, however, as desiring to introduce diverse and strange doctrines which are not made known in the word; but he would wish them to introduce new proofs of the doctrines which our forefathers drew from the sacred fountain, and expressed in our subordinate standards. Let all the parts of the Old Testament be read in course, at family worship, and by individuals at other times; and we shall be gratified with the sight of the people honoring all the parts of the oracles of God—'enriched with all knowledge,' 'thoroughly furnished unto all good works.'

In connexion with the preceding remarks respecting the authority and use of the Old Testament in the Christian Church, might we not be allowed the liberty of suggesting to our clerical brethren the propriety of making the prophetic parts of the New Testament, the subjects of their religious instructions, more frequently than some of them do. Is it creditable to some masters in Israel, that their libraries do not exhibit a single treatise on those portions of the lively oracles—the prophecies, which are so hard to be understood? That their destitution of such treatises is not occasioned by pecuniary inability to afford the price of them, is manifest from their ample expenditures for other things, no way connected with their preparation for declaring the whole counsel of God.

Were some of the sacred guards on the walls of 'the Holy City,' to be hailed with these words—'Watchman! what of the night?' they would be in confusion and fright, similar to what a sentinel would be in when he had fallen asleep at his post of duty, and was aroused by the advance of a hostile army, or by the presence of a superior officer who was going round to ascertain whether the sentinels were faithful to their trust. Some 'watchmen,' it must be confessed, 'are blind,' or at least dim sighted—'they cannot see afar off,' when they direct their vision to the prophecies of the New Testament. Without a knowledge of this part of the Revelation of Jesus Christ, which God the Father gave to him, and sent and signified by his angel to his servant John; how can they possess sufficient 'understanding of the times, to know what Israel ought to do?' Daniel understood by books, how long the Babylonish captivity was to last, and therefore he was prepared to console the pious among his fellow-captives, who, at the rivers of Babel suspended their harps on the willows, and wept at the remembrance of Zion. Is there a prophet more, or any that can tell how long it shall be, until the word of the Lord, that came to John the Divine, shall be accomplished in the desolations of Jerusalem; and the daughter of Babylon shall be near to destruction—yea, until she shall be cast like a mill-stone into the sea, and rise no more? Daniel was not the only one of the ancient seers, who made the inspired predictions the subject of deep study—they all 'searched what, or what manner of time, the spirit of Christ which was in them did signify, when he testified beforehand of the sufferings of Christ and the glory that should follow.' (1 Pet. i. 11.) Should not the sons of the prophets imitate this example of their

illustrious predecessors in the office of teaching, who searched diligently into the meaning of the prophecies! should they not thus take up the mantle and solicit a double portion of the spirit which rested on the illustrious dead, who, in their days, were 'the chariots of Israel and the horsemen thereof?' But do any of the sons of the prophets excuse themselves from the discussion of that part of the scriptures, 'which seals up the vision and prophecy,' on the ground that they are not competent for the undertaking, and that they wish not to deal in matters great, or things too high for them? Let them ask themselves in the sight of Him, who understands the secrets of the heart, whether their excuse is dictated by genuine humility, or by indolence and parsimony. But whatever may be the *real* cause of neglecting those sublime predictions, left on record by the exile in Patmos, let them with him, attend to a 'voice as of a trumpet, saying, come up hither, and I will shew thee things, which must be hereafter.' Let them not rest content with measuring a thousand cubits along the sacred streams which issue out of the sanctuary, until the waters rise as high as the ancles; but let them with Ezekiel, accompanied by a man, with a measuring line in his hand, repeat the sacred measurement until they arrive at 'waters to swim in, a river that could not be passed over. (Ezek. xlvii. 3, 5.) What delightful employment have the ministers of our God, in studying the testimony of Jesus, which is the spirit of prophecy! 'Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the Prophets!' (Amos iii. 7.) 'Blessed are your eyes that see these things, and your ears that hear them!' 'Blessed is he that readeth, and they that hear the word of this prophecy!' (Rev. i. 3. Whilst he urges on the ministry the importance of studying and elucidating the Apocalypse, the writer does not consider it proper for all persons in the ministry to commence immediately to expound it, lest they 'darken counsel by words without knowledge.' Before they commence this arduous undertaking, they ought to have considerable acquaintance with Ecclesiastical history, and they ought to have perused more than one commentary or treatise on that symbolical book. 'Lord, clothe thy priests with health, and let thy saints shout aloud for joy.' D. T.

#### ART. IV. *Displaying a Banner for the Truth.*

'Thou hast given a banner to them that fear thee, that it may be displayed because of the truth.' Ps. lx. 4.

The church of old was a military body. Her customs, laws and religion were a "wall of partition" between her and all the rest of the world; and they were an occasion of enmity against her. And she was from time to time called to draw the sword in her own defence. The church is a military body still; her God and her religion are the same, only "the weapons of her warfare are not carnal but spiritual, and mighty through God to the pulling down of strong holds." And the principles which reign through all the ranks of the opposition are also the same.

It has been the custom, time immemorial, for armies to have a Banner, or Flag, with some significant emblem or motto upon it. Sometimes the Prince was signified by it, and sometimes the cause for which they were to fight. It is probable that David's colours had a Lion upon



them, and it may have been suggested by the words of Jacob's blessing to Judah; "Judah," says he, "is a Lion's whelp; from the prey my son thou art gone up; he stooped down, he couched as a lion, and as an old lion, who shall rouse him up?" (Gen. 49. 9.) But there is another passage the reference of which can hardly be mistaken. "And one of the Elders saith unto me, weep not, behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book and to loose the seven seals thereof." (Rev. v. 5.) This passage, I conceive, makes it equally clear what was the Emblem on David's Banner and what was its meaning. It was the Lion, of the tribe of Juda, and that Lion was *Christ*, who, as to his human nature, sprang out of the root of David, but as to his person, he is the mighty God, out of whose hand none can deliver. The Banner of the Christian Church is also Christ, but now crucified. He is our king, under whom we go forth to christian warfare. And he is "the truth" for which we are to fight. Hence we may conclude that the Banner of the Church has been the same in all ages.

And I propose to lay before the reader two or three general observations concerning it.

1. This Banner is a pure free gift from Heaven. The device is God's; and it could not possibly have been by another. He found out the knowledge of this witty invention; therefore, if men be in possession of it, it must be by God's gift. The Lord Jesus Christ who is signified by it, is God's unspeakable gift. "He so loved the world that he gave his only begotten Son," and of course this banner owes its signification and its very existence to him. The same truth appears from the circumstances of man at the time of its first discovery. It was when man stood before his Maker, guilty and condemned to eternal destruction, that this Banner in the first gospel promise was revealed, or rather given. Man could claim nothing. All was forfeited. The same thing is clear from the circumstances of its after developements. It was done "at sundry times and in divers manners," but always bearing the distinct and broad character of a sovereign gift. It was *when, how, and to whomsoever* he pleased. He "hid it from the wise and prudent, and revealed it unto babes." It has been preserved and handed down from generation to generation by his grace. Instead of the fathers he has taken the children, and qualified and disposed them to display this Banner, and to stand by it at all hazards. He has enabled them to maintain and defend it against every species of "deceit and violence." And when at several times it has been almost lost amid the crafty deceits of the enemy, or buried under the accumulating traditions and superstitions of perverse, ungodly men, He has again brought it forth and given it to be displayed.

2. God has frequently seen it needful to send "*hard things*" on those to whom he has given this Banner. He gives them "wine of astonishment to drink." He makes the earth to quake under them—Church and State to dissolve, and he scatters them abroad. At one time he puts them into a house of bondage, and at another, he turns Jerusalem itself into a furnace about them. He has caused some of them to "wander in mountains, and dens, and caves of the earth, destitute, afflicted, tormented." And in later times, those who held the word of God and the testimony of Jesus, have been subjected to all kinds of torture and death. But he does it not willingly, or from any want of love and tenderness. \*There is a necessity for it. 1st. It is needful as

a correction for their carelessness, and desertion of their standard, of which they are often guilty, some times by the coldness of their affection towards it, and at other times by an open dereliction of truth and duty. Now to desert a standard, even among men is accounted a high crime, and how much more in the armies of the Living God? 2nd. It is needful to purify the Church. These "hard things" are trying in their nature, and carnal minds cannot endure them. Such as have entered the Church from carnal motives, are put away by them like dross or blown away like chaff. And the true soldiers of the cross, although they endure to the end, yet it is in the way of parting with much that is sinful in their heart and way. 3rd. It is needful in order to cut the Truth out upon the Church, which is the "Pillar and ground of it," that it may be both legible and permanent. This is undoubtedly the use of many painful difficulties and necessary contendings in Church courts, which are the sharp edge of particular truths, by which they cut into the quick, and make their mark deep and indelible. By means of this kind have the doctrines of the Reformation been made so conspicuous, and their impression so deep. Sooner perhaps will *time* come to an end than the great truth, that Christ is the only King and Head of Zion, written in the blood of the Church of Scotland, will be forgot.

3. Another observation is, that the continuance of this Banner with a people, is a token for good. Whatever be the affliction or desertion which they may suffer, God has not utterly cast them off. It is like the Pillar of cloud—a symbol of the Divine presence. "The Lord is there." He is there as a Father, a Refuge, a present help. He is there as the hearer and answerer of prayer. He is there for a defence. He is on the same side of the question with it. And all the graces of the Holy Spirit, the intercession and power of Christ, and all the promises of the covenant of grace are pledged to its support. This ought to encourage its few broken and scattered friends to endure every thing for its sake, and to encounter the greatest difficulty in the way of holding it fast.

4. This Banner is given for the purpose of being *displayed*—not to be wrapt up and kept under cover. This much is expressly stated in the text. 1st. It ought to be displayed formally by an express, public, judicial act, setting it forth in a way fully to meet the present array of opposition to the truth, and to make known fully the principles and end of the association. 2d. When persons join the society, it ought to be so clearly and fully displayed to their understandings, that they cannot fail to understand that their act is an engagement to stand by it and defend it, as God shall enable them, to their life's end. 3d. It is to be displayed in all the public ordinances of worship—in prayer, praise, preaching, and the sacraments. It is possible to observe all these ordinances in such a way as to give no distinct, unequivocal display of it, and leave the hearers at a loss to tell what peculiar principles distinguish our profession, or whether we have any at all or not. But if this is not done in ignorance and inattention to solemn duty, it is handling the word of God deceitfully. If we will be faithful to the Lord Jesus Christ and his Church, it will have a prominent place in all these ordinances. And it is peculiarly suitable to display it very fully on the occasion of the Lord's supper, which is a seal of the covenant of grace, and which must of necessity comprehend the very point of truth at issue. 4th, It is to be displayed in Church courts, whensoever occasion

offers, both by public defence of injured truth, and by bringing the public testimony to bear on the conduct of individuals who have to be dealt with. 5th, It ought to be displayed in active life, by maintaining a conversation, both at home and abroad, expressive of its power on the conscience and the heart, and of its excellent tendency on social life. 6th, It ought to be displayed by making suitable exertions to acquaint all men with its work, and especially the youth, who are raised up in the bosom of the Church. This part of duty is given as a solemn charge to heads of families and others, in the Law, (Deut. vi. 7. &c.) and it is repeated, (Ps. lxxviii. 5.) "He established a testimony in Jacob and appointed a Law in Israel, which he commanded the fathers that they should make them known to their children." And 7th, It ought to be displayed when Providence calls to it by suffering the loss of all things, property, liberty, and life for its sake.

5. It deserves our particular attention that God has laid this duty of displaying the Banner upon the merits of the *Truth*. He has given it that it may be displayed *because of the truth*. We cannot be mistaken in understanding it of the truth as it is in Jesus, who styles himself "the truth," whose coming and ministry, life and death, was the "confirmation of the truth of God to the Fathers," and who in his person, offices and work, substantially embraces the whole truth of God as contained in the Scriptures, being essentially the whole truth of doctrine, of worship, and of christian life and duty. Christ is all in all. Other ends there are for displaying it, but this is the chief and leading one—**THE TRUTH**—the truth, viewed in its relation to Christ—the truth, in its relation to God the Father who hath spoken it to us as his testimony concerning his Son, and who hath in it declared his mind and will for our salvation—hath revealed his eternal wisdom, power and love—the truth, in its relation to the work of the spirit of grace and holiness. The least truth holds the whole of this relationship, and derives from it worth and importance infinitely surpassing that of all other things. Therefore, it is impossible to hold to *too small a truth*. This, in revealed truth, is a contradiction in terms. There is no truth small. It has in it the mind and power of God, and it will eternally endure. And it is impossible that we *can* sacrifice too much or contend too long for it.

6. It may be observed that so long as a Church is enabled in some good measure to display the Banner, as above mentioned, she is attaining the chief end of her association, and one that is worthy of all her labour and suffering. But perhaps this ought to have been called an inference from the preceding. The chief end of the Church's formation, is not, as many seem to suppose, the salvation of the soul. This supposition leads many to confine their attention to just so much of truth as they judge to be essential to salvation. To this much, they would have all public professions and visible christian communion confined. As to other articles, they will not contend about them, let them be true or false. Every man is welcome to sit down beside them and enjoy his own opinion. But this supposition, together with all that is built upon it, is without warrant in the Word. The chief end of the Church is to *show forth the praise of God*. The salvation of the soul is inseparable from this, but still it is only second to it. Any one who will but duly consider that God is the Maker and Redeemer of the Church, will need nothing to convince him of this. Nothing lower would correspond to the character of his wisdom. But we have it expressed,

Isa. xliii. 21., "This people have I formed for myself, they shall show forth my praise," and 1 Pet. ii. 9., "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." Here it is plainly asserted that his praise is the chief end of her formation, and of all her endowments and peculiar advantages above other people. All his training and disciplining of her from the beginning, is to instruct her how to accomplish this end. His praise is all comprehended in the truth as it is in Christ. The Psalmist says, "I will praise thee, even thy truth." Hence it follows that to show forth his truth with understanding and becoming esteem in the heart, is to show forth his praise. But this gives quite a different turn to the affairs of the church, from the above supposition. Public profession and visible fellowship, must, in order to answer this end, be constructed and conducted with an equal regard to *all* God's truth; for it is all his praise. It proceeds from his matchless excellence, and must therefore be expressive of his praise. We are no longer at liberty to put aside any thing grounded on his word from its proper place in our faith and practice, as a non-essential. I say, then, so long as a Church is enabled to make the setting forth of God's truth her chief business as a society—not only in her standards, but in her courts, her ordinances and her life in practice, she attains in some measure her chief end. And if she does so, she ought not to be cast down at the length of the way to it, nor at the labor, nor the sacrifice which it requires of her, nor because she is few and of no account in the world. For this end is worthy of it all, and her God is in the midst of her, saying, "Fear not."

7. It may be observed farther, which is also an inference, that the displaying of this Banner is a matter of the highest importance. It serves a great many purposes, and they are all of great importance.

*First*, since it is clear that this is in substance to show forth God's praise, on this account alone, nothing can excel it in importance. It is a service, by which the knowledge of God, as he has discovered himself to us in Christ, is set forth to the view of all men. It is a light set on a hill, which may be seen afar off, by which benighted sinners may discover the way that leads to peace and safety. Every error, for aught the sinner knows, *may* be a path-way down to Hell. But every truth of Christ, seen and heartily received, is *for certain* the way of life. And it is the express design of this Banner to point to it, and preserve it, like the road leading to the city of Refuge, and to keep it open and free from all obstructions; and it brings home the most powerful persuasive that can reach the conscience of a sinner, to flee thither, viz., that it brings "glory to God in the highest."

*Second*, it serves to show what is the point upon which all the affairs of the world are turning. God at the first announced war between the seed of the serpent and the seed of the woman. And all mankind are ranged on these two sides. The sum of the matter in contest, is this *truth*. Now if we are acquainted with what may with great propriety be called the "present truth,"—the points, or views of truth presently assailed by the serpent, although we may not be able to perceive the bearing of all the motions and counter motions of enemies upon it, nor of the awful and mysterious movements of Providence in support of it, yet we may be well assured, that these are the turning points. And if we are at any time anxious, amid the ten thousand uncertainties, to rank most certainly on the right side—the side of equity, of



honor, of safety,—the side of Heaven and earth, these points of the truth will be a sure guide to it. And if we wish to find how to shape our prayers to be most comprehensive for the glory of Heaven and the good of mankind, we have but to seek earnestly for the prevailing of these truths. Desire we to know how to prove ourselves the best friends of man, how to spend and be spent to the best purpose? Let us stand by the side of these truths, or with them let us fall. Compared with these, countrymen and kinsmen, riches and honor, and all other things together are but “loss and dung.”

*Third,* It serves to keep the church separate and distinct from the world. The importance of this rates with the importance of God's design by the Church. In general it is to show forth his praise. Her character in relation to this is variously expressed, and always setting forth the importance of her remaining clear and distinct from the world. She is God's public witness, summoned and sworn to tell the whole truth. She is the “House of God,” “the pillar and ground of truth,” she is the “spouse of Christ,” the “Jerusalem which is from above,” the mother of all the children of God, and the “salt of the earth,” who by the weight of her influence and the savour of her graces, preserves it from becoming a Hell. But these characters she preserves only in the way of keeping separate from the rest of the world. And this again depends upon a faithful display of her Banner. Whensoever she grows lukewarm and remiss to the truths of the day, she begins to wane and assimilate to the world, and if she continue in it, she will soon be undistinguishable from it. But while she abides faithful to her standard and her king, she will be hated by the world for his sake; and her laws and customs will be diverse from all other people, and so will continue. God will distinctly dwell in the midst of her, and nothing shall remove her; and she will shine “fair as the moon, clear as the sun, and terrible to her enemies as an army with banners.”

*Fourth,* displaying her Banner as it has been described, is a prime means of her own prosperity. When this is done in truth and faithfulness, “all speak the same thing, and are joined together in the same mind and in the same judgment;” no division is allowed to have place: “there is one body and there is but one spirit,” and that is love. “All things are done in truth and uprightness,” and therefore done to edification. The Lord of hosts is upon her side, and his countenance is at once joy and health. But on the other hand, let her only begin to yield her testimony, and she will ere long experience the reverse of all this happiness—she will have a faintness of spirit in duty—her ranks will become broken and not keep the step—strife and contention ensue between the steadfast and the wavering, and evil men and seducers wax worse and worse, and trouble and perplexity increase beyond measure and without end.

*Fifth,* displaying this Banner in the true spirit of the truth, is the best guarantee for the preservation of the best interests of civil and political society. The principles of freedom are secure so far as its influence decides; the execution of good laws is powerfully aided, and social order and sound morals maintained where it has weight. The sciences will flourish under its shadow. It makes the instruction of youth the paramount duty of parents; it speaks peace and good will to man in all his natural and civil relations, and is opposed to nothing but sin.

Lastly, it is a powerful *restraint* upon error and immorality. It is so in the same proportion as it favors truth and holiness. It is for this restraining influence, that a faithful church is called "the salt of the earth." I say not that it will wholly prevent these, nay, they may and they *do* abound even beside this Banner; but were it to be given up and laid aside, they would abound tenfold more. It is the last barrier that gives way, and when it falls, the flood then rolls on in every direction and nothing is able to impede its course. The foundations of all social, moral order in society, give way, and anarchy and crime bear the sway.

I will now add a few words by way of application.

Is it so, that we have such a Testimony as above? Then let us consider well that it is God's gift to us. The time has been when nothing need to be said to place this in a convincing light. A great part of the church had the first impression of the gift fresh and deep upon their spirit, exciting to solemn thankfulness for it, even amidst the severest trials of persecution for the sake of it; but that time has passed, and I fear will not soon return. Alas! it now becomes necessary to give a long history in order to produce a cold perception in the minds of the generality of Seceders, that the Arm of the Lord was revealed in giving the testimony to which we adhere. But I trust there are yet some to whose minds it is familiar, and to whose hearts it is dear.

It need not seem very surprising to us if he should send us "hard things," and cause us to drink "wine of astonishment," if our earth should quake and breaches be made in it; because we have greatly deserted our standard, if not in the letter yet in the spirit of it. We have slidden back with a perpetual backsliding. We have been often smote with the rod, but have not turned to the hand that smote us. We have grown large, and we have grown proud, and carnal, and worldly. We are a mixed multitude. We have many that are ignorant of their profession—many that have joined us on account of expediency, relations, or interest—many that are nothing but formalists—many hypocrites and crafty, designing persons, who have no sympathies with the peculiarities of our profession. Is there not *need* for a wind to blow away the chaff, and a furnace to purify us? Surely we have reason to think it cannot be far off.

Again, since we have still a Banner displayed with some degree of faithfulness, we may infer that we are not given up. The Lord has still something to do by the Secession Church. If he is not on the side of many persons and things, yet doubtless he is on the side of the public cause, which we as a body, profess to support. This is a great advantage, and we should avail ourselves of it. This is an unspeakable consolation to all who desire to be found faithful to the cause, that He is on that side, who is more than all that can be indifferent to it, or against it; and that he can enable such to endure every thing for its sake, and come off victorious.

Let us bear in mind for what we have this Banner. It is to be displayed. Let us endeavor to be alive to the excellence of the truth, and pray that the truth may be alive in us. "The race is not to the swift, nor the battle to the strong." If only we can be able to keep it displayed, the great end is gained by us in our day and generation. The Lord will raise up some to take our place, until the time to favor Zion, the set time, come.

EGO.

ART. V. *Historical Sketch of the United Brethren, or Moravians.*

The most authentic records ascribe the introduction of Christianity into Bohemia and Moravia, to two Greek ecclesiastics, Cyrillus and Methodius, in the ninth century. They were men of approved piety and considerable learning. By their preaching, Suatopluck, king of Moravia, was, in 860, persuaded to embrace the Christian religion. Aided by the example of the sovereign, the labors of the two ecclesiastics were attended with such success, that in a short time Christian congregations were formed in various parts of the kingdom. Divine worship was regulated according to the ritual of the Greek church, and the service performed in the Slavonian language, the vernacular dialect of the country. Cyrillus is said to have translated the Holy Scriptures into that language, and this translation is still in use among those Slavonians who adhere to the Greek church.

Much trouble and danger were experienced by the infant church in this quarter, from Pagan persecutions, from which it was relieved in the year 940, when the emperor, Otho I. entered Bohemia with a powerful army. The Duke Boleslas was obliged to submit and acknowledge the sovereignty of the Roman Emperor.

But new dangers soon began to invade the church. Bohemia being by the conquest of Otho I. added to the western empire, the Roman Pontiffs exerted all their influence, both by craft and force, to alienate the Slavonians from the Greek church, and subject them to the Papal See. After a struggle of ten years, the Bohemians obtained from Pope John XIII. the indulgence of having divine service performed in their native language; yet they did not long enjoy this privilege, as succeeding Popes refused to confirm it.

After this had continued above one hundred years, the brave Duke Wratisslas succeeded to the government, who, in consequence of the service he had rendered the Emperor, was encouraged to apply for a confirmation of the religious privileges formerly granted to the Bohemians. For this purpose he sent a deputation to the reigning Pope Gregory VII. But this ambitious Pontiff, who assumed far greater power than any of his predecessors, refused the request in the most haughty and authoritative manner. His answer most forcibly demonstrates the spiritual domination exercised by this "servant of servants." It is interesting, as tending to show that the spirit which now actuates the Papal power, was the same which then actuated it. It is as follows:—

"Gregory, bishop and servant of the servants of God, sends greeting and benediction to the Bohemian prince Wratisslas.

Your highness desires that we should give permission to your people to conduct their church-service according to the old Slavonian ritual. But know, dear son, that we can by no means grant this your request; for having frequently searched the Holy Scriptures, we have there discovered that it hath pleased, and still pleases, Almighty God to direct his worship to be conducted in a hidden language, that not every one, especially the simple, might understand it. For if it were to be performed in a manner altogether intelligible, it might easily be exposed to contempt and disgust; or if imperfectly understood by half learned persons, it might happen, that by hearing and contemplating the word too frequently, error might be engendered in the hearts of the people, which would not be easily eradicated. Let no one pretend to

quote as a precedent, that formerly exceptions were made in favour of new converts and simple souls. True it is, that in the primitive church much was conceded to upright and well meaning people; but much injury and many heresies were thereby created; insomuch that when the Christian church spread more and more, and became better grounded, it was plainly perceived, that from the root of such ill-timed indulgence, many errors had sprouted up, which it required great labour and pains to stop. Therefore, what your people ignorantly require, can in no wise be conceded to them: *and we now forbid it, by the power of God, and his holy APOSTLE PETER.* and exhort you for the sake of the honor of Almighty God, that you oppose such levity of sentiment by every possible means, in conformity to this our command. Given at Rome in the year 1079."

This papal bull prepared the way for a succession of heavy persecutions against the confessors of the truth in Moravia and Bohemia, which at length broke out in the most relentless cruelties. The superstition of the church of Rome, and the vices and profligate lives of her accredited ministers, roused the courage, and fortified the resolution of the faithful to suffer the most cruel death rather than bear the iron yoke imposed on them. They testified especially against image-worship, transubstantiation, the refusal of the cup in the eucharist, and purgatory. And when at last forcibly deprived of their churches, they edified themselves in secret, and maintained strict morality among themselves.

In this state of outward oppression, they remained for above a century. They still adhered to the Greek communion as their mother church, and as far as their situation would allow, performed divine service according to its ritual. But this very circumstance threatened them with far more serious danger than that arising from the opposition of their adversaries. Great errors in doctrine, and many superstitious rites had gradually been admitted into the Greek church, and thus by their adherence to this church, they would in all probability have shared in the common degeneracy, and lost much both of purity in doctrine and simplicity of worship, had not God provided for their deliverance from this danger.

At this critical juncture, the persecutions of the Waldenses in France and Italy, led to their emigration in great numbers into Bohemia. They made their first appearance in this country in the year 1176, and settled at Saar and Laun, on the Eger; and soon formed a union with those Bohemians and Moravians, who had separated from the Romish church and observed the Greek ritual.

To the Bohemian confessors this union was attended with the happiest consequences. By their intercourse with the Waldenses, they obtained clearer notions of the doctrines of the gospel and the truths of the Scriptures in general, which led to the introduction of a pure and more scriptural form of worship among them. The Waldenses also provided them with teachers and ministers from their schools in Italy, and the Bohemians and Moravians sent some of their young men thither, in order to receive regular instruction to qualify them for the ministry.

They remained in peace and comparative obscurity, performing divine worship according to their circumstances, either in public or private, for above two centuries. The zeal or imprudence of two of their preachers, in 1391, led to their detection, and they were in consequence cruelly persecuted and obliged to disperse. They adhered



however with unshaken constancy to the truths of God's word as far as they understood them; and the light of that word here and there penetrated the dense mist which every where obscured its rays. The writings of Wickliffe, also, about this time found their way into Bohemia, assisting to diffuse greater light, and to animate the zeal and courage of the confessors of the truth. Among the bold confessors of the truth, there were some who distinguished themselves above the rest. One of them was John Militsch, court chaplain at Prague, and descended from a noble family in Moravia, a learned, pious and zealous man. His sermons were attended by such numbers that he frequently preached three times a day, both in the Bohemian and German languages. His discourses, seconded by his unblamable conduct, had the effect of convincing and reforming many. He established an academy at Prague for the instruction of young men in theology and biblical studies, and by his sermons and writings, prevailed on many, both in Bohemia and other countries, to secede from the church of Rome. He died in peace shortly before the mandate of the Pope had arrived, to punish him as an incorrigible heretic.

Matthias Janowsky, who lived about this time, also had the reformation of the church much at heart. He had studied at Paris, and was for some years father confessor to the emperor. Enjoying his confidence, he prevailed on him to promote a reformation in the church. The emperor having in consequence applied to the Pope, the latter was so incensed that nothing would satisfy him but the banishment of Janowsky. He however returned after some time, and ended his days in retirement, in the year 1394. His last address to his friends who surrounded his death bed, is remarkable. "The fury of the enemies," said he, "has now the upper hand; but this will not always be the case, for there will arise a despised people, without sword or power, against whom they will not prevail;" adding, that one of those present would see it. This was verified sixty years after, in the case of Wencelas, who attained so great an age that he lived to see the formation of the Brethren's church, of which he became a member.

At the beginning of the fifteenth century, God raised up a faithful witness of his truth, in the person of John Huss. Among the bold confessors of divine truth, during the struggle for religious liberty in Bohemia, no one is more deserving of our notice than he, not only on account of his personal virtues as a servant of God, but because the church of the Brethren originated among his followers.

John Huss was born in the year 1373, at Hupenitz, a village in Bohemia. His parents gave him as good an education as their limited means allowed; and by his genius and application, he successfully overcame the difficulties which the want of affluence threw in his way. He pursued his studies in the University of Prague, and in 1408 obtained the degree of Bachelor of Divinity, and was appointed Professor of Theology. A private citizen of Prague having built the church called Bethlehem, for the purpose of having the gospel preached in the German and Bohemian languages, Huss was chosen minister of it, and commenced his clerical functions in the year 1409. Sophia, consort of Wencelas, king of Bohemia, appointed him her confessor and highly esteemed him.

The writings of Wickliffe were the means used by God for illuminating the mind of Huss with divine truth. When these writings came first into Bohemia, Huss was greatly prejudiced against them, they

having been condemned by the Pope, as heretical. Yet this did not deter him from perusing them, and the more carefully he compared their contents with the Bible, the more was he convinced of the truth of the doctrines advanced by Wickliffe.

As long as Huss chiefly censured the vices at court, and the profligacy of the people, the clergy were unanimous in their commendations, and represented him as one by whom the spirit of God spake to man. But when he began to protest against the power of the Popes, the sale of indulgencies, and other errors and superstitions, and insisted that the Holy Scriptures contained the only rule of faith and practice, they changed their tone, and denounced him as an incorrigible heretic.

Some persons of rank, who had taken offence at his free censure of their vices, complained of it to Wolbrant, archbishop of Prague, the king being present. The prelate sent them away with this answer: "Huss took an oath at his ordination, that he would speak the truth without respect of persons." Not long after, when Huss attacked the vices of the clergy, the archbishop requested the king to silence him. The monarch replied in his own words: "Huss, you know, promised at his ordination, to speak the truth without respect of persons."

The well earned popularity of Huss, and his growing success, now began to alarm his adversaries. Archbishop Shinek, Wolbrant's successor, issued a mandate for the suppression of Wickliffe's works. This man was so ignorant, that after his elevation to the Archiepiscopal See, he had to learn to read; in consequence of which, he was by way of derision, called *Alphabetarius*, or the A B C doctor. Huss resolutely opposed the mandate, and being joined by members of the university of Prague, appealed to Pope Gregory XII. The appeal was indeed received; but the new prelate wishing to ingratiate himself with his holiness, represented in such strong terms, the danger to which the church was exposed from the wide spreading heresy of Huss and his followers, that a papal bull was issued, commanding that Wickliffe's works should be burnt.

Armed with this authority, the prelate lost no time in having it executed. Huss and his friends entered a solemn protest against these proceedings, and appealed to Pope John XXIII.\* who summoned him to appear in person before him in Rome. This however was dispensed with, through the intercession of the royal family and nobility of Bohemia and the members of the university of Prague, and his defence committed to three proctors. After several fruitless endeavors on their part to accommodate matters, Huss was declared contumacious, and excommunicated; and by a papal interdict, all religious worship was suspended in the city of Prague.

In the year 1414, Pope John XXIII. convened the celebrated council of Constance, before which Huss was summoned to appear. The whole history of his trial—of the perfidy used towards him—of his undaunted defence before the council, and his unjust condemnation, is familiar to our readers. The short interval between his condemnation and execution, Huss employed in preparing himself for death, that being strengthened with power from on high, he might meet it with christian fortitude. He wrote many letters to his friends, and to the

\* It is a curious fact, that at this period there were three Popes, i. e. three infallible heads of the church, each having his partisans, and living in open hostility against one another; viz. Gregory XII. at Bimini, John XXIII. at Rome, and Benedict XIII. at Avignon.

people of his former charge at the Bethlehem church in Prague. In that addressed to his former flock, he writes, "My dear friends, let me take this last opportunity to exhort you to trust in nothing here, but to give yourselves entirely up to the service of God. Well am I authorized to warn you not to trust in princes, nor in any son of man, for there is no hope in them. God only remaineth steadfast. What he promises he will undoubtedly perform. For my own person, I rest solely on his gracious promise. Having endeavored to be his faithful servant, I fear not that I shall now be deserted by him. Where I am, saith the gracious promiser, there shall my servant be. May the God of heaven preserve you. This is probably the last letter I shall be enabled to write. I have reason to believe that to-morrow I shall be called to answer with my life. Sigismund has in all things acted deceitfully. I pray God to forgive him. You have heard in what severe language he has spoken of me."

Huss suffered martyrdom at the stake, on the 6th of July, 1415. A year after, his friend and coadjutor, Jerome of Prague, shared the same fate.

The more moderate party in the council, objected to these proceedings, as unjust and highly impolitic, tending to exasperate the whole Bohemian nation, and kindle the flames of war. Subsequent events proved their apprehensions to be well founded. The Bohemian nobility, joined by the university of Prague, sent a very spirited letter to the council, complaining of the insult offered to the whole nation, by committing John Huss to the flames, a man universally respected for his talents, piety and learning. The council, who had previously threatened all who should favor his doctrines with excommunication, did not deign to reply, but issued a circular, commanding the adherents of the papal communion in Bohemia, to assist by every means in their power, in the extirpation of all heretics.

This exposed the Hussites to new and dreadful persecution. They were publicly excommunicated by the Pope, and thrown into prison—their property confiscated, and a reward offered for apprehending any who might betake themselves to flight. Hundreds were cast into the deep shafts of the mines near Huttenberg, some drowned, and others committed to the flames.

In the mean time, the council of Constance, to which the Hussites were still looking for a redress of their grievances, was dissolved in 1418, without passing one conciliatory act. Two years after, Pope Martin V. published an edict accusing them of the most damnable heresies, and calling upon emperors, kings and princes, *for the sake of the wounds of Jesus, and their own eternal salvation*, to assist in their extirpation.

Those among the Hussites who were disposed to defend their religious liberties by force of arms, considered this as the proper moment for commencing their operations. Under their renowned leader, Zisca, they commenced and carried on war for thirteen years, with remorseless cruelty on both sides. Without entering into a detail of the battles that were fought, and the victories that were won, it is sufficient to remark, that Zisca was almost uniformly successful, and at length found himself and his followers in peaceful possession of the whole kingdom of Bohemia. The emperor Sigismund, after repeated defeats, acknowledged the superiority of Zisca, and sent deputies to him with proposals of peace. A place was fixed on for a congress,

and the Bohemian general set out to meet Sigismund. But on his way thither, he was infected by the plague, and died at the castle of Priscow, on the 6th of October, 1424. His body was buried in the great church of Czarlow in Bohemia, where a monument was erected to his memory with the following inscription:—

HERE LIES JOHN ZISCA, WHO, HAVING DEFENDED HIS COUNTRY AGAINST THE ENCROACHMENTS OF PAPAL TYRANNY, RESTS IN THIS HALLOWED PLACE IN SPITE OF THE POPE.

Among those who had ranged themselves under the standard of Zisca, there existed much diversity of opinion on religious subjects, which ended in open rupture. Persons of rank and learning, insisted chiefly, and almost exclusively, on the restitution of the cup in the eucharist to the laity, and were called Calixtines.\* Others contended for the abolition of all popish errors and ceremonies. These, for the sake of greater safety, performed divine worship on a mountain fortified by Zisca, and called Tabor. From this circumstance they received the name of *Taborites*. Their party consisted of the most upright followers of Huss, and was daily augmented by vast numbers who flocked to them from all parts of Moravia and Bohemia. They separated from the Calixtines, and were persecuted by them.

[To be continued.]

#### ART.] VI. *Precious Remedies against Satan's Devices.*

(Continued from page 411.)

CHAPTER VI. *The sixth Device that Satan hath to draw the soul to sin, is, By persuading the soul, that the work of repentance is an easy work, and that therefore it need not make such a matter of sin. Why? suppose you do sin, saith Satan, it is not so difficult a thing to return, and confess, and be sorrowful, and beg pardon, and cry, Lord have mercy upon me; and if you do but this, God will clear the score, and pardon your sins, and save your souls, &c. By this device Satan draws many to sin, and makes many millions of souls servants, or rather slaves to sin, &c. The remedies against this device of Satan, are these that follow:*

*Remedy 1.* Seriously consider, that repentance is a mighty difficult work; a work that is above our power. There is no power below that which raised Christ from the dead, and made the world, that can break or turn the heart of a sinner; thou art as well able to melt adamant, as to melt thine own heart; to turn a flint into flesh, as to turn thine own heart to the Lord; to raise the dead and make a world, as to repent, independent of grace. Repentance is a flower that grows not in Nature's garden. 'Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil,' Jer. xiii. 23. Repentance is a gift that comes down from above. Men are not born with repentance in their hearts, as they are born with tongues in their mouths. Acts v. 31. 'Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.' So in 2 Tim. ii. 25. 'In meekness instructing those

\* From the Latin word, *calix*, a cup.



that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.\* It is not in the power of any mortal to repent at his own pleasure.† Some ignorant deluded souls vainly conceit, that these five words, *Lord have mercy upon me*, are efficacious enough to send them to heaven: but as many are ruined by buying a counterfeit jewel, so many are drawn into hell through a mistake in repentance; they rest in their repentance, though it be but the shadow of it, which caused one to say, 'Repentance damueth more than sin.'

*Rem. 2.* Also consider the nature of true repentance. Repentance is some other thing than what vain men conceive.‡

Repentance is sometimes taken in a more strict and narrow sense, for godly sorrow; sometimes it is taken in a large sense, for amendment of life. Repentance hath in it three things, viz. *The Act, The Subject, and The Terms.*

1. The formal *act* of repentance is a changing and converting; it is often set forth in scripture by turning. Ephraim saith, 'Turn thou me, and I shall be turned;' and 'after that I was turned, I repented;' it is a turning from darkness to light.

2. The *subject* changed and converted, is the whole man: it is both the sinner's heart and life: first his heart, then his life; first his person, then his practice and conversation; 'Wash ye, make you clean,' there is the change of their persons; 'Put away the evil of your doings from before mine eyes, cease to do evil, learn to do well,' there is the change of their practices: so 'Cast away,' says Ezekiel, 'all your transgressions whereby you have transgressed,' there is the change of the life, 'and make you a new heart and a new spirit,' there is a change of the heart.

3. The *terms* of this change and conversion, from which, and to which, both heart and life must be changed,—*from all sin to God.* The heart must be changed from the state and power of sin, the life from the acts of sin, but both *unto* God; the heart to be under his power in a state of grace, the life to be under his rule in all new obedience, as the apostle speaks, 'To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.' So the prophet Isaiah saith, 'Let the wicked forsake their ways, and the unrighteous man his thoughts, and let him return unto the Lord.‡' Thus much of the nature of evangelical repentance. Now, sirs, tell me whether it be such an easy thing to repent, as Satan doth suggest. Besides what hath been spoken, I desire that you will take notice, that repentance includes a turning from the most darling sin. Ephraim shall say, 'What have I to do any more with idols?' Yea, it is a turning from all sin to God. Ezek. xviii. 30. 'Therefore I will judge you, O house of Israel, every one of you according to his ways, saith the Lord God: repent, and turn yourselves from your transgressions, so iniquity shall not be your ruin.' Herod turned from many, but turned not from his Herodias,

\* It was a vain brag of the king of Cyprus, that caused it to be written upon his tomb stone, "I could do all things." So could Paul too, but it was through Christ that strengthened him.

† The Hebrew word for repentance signifies to return, implying a going back from what a man had done. It denotes a turning or converting from one thing to another, from sin to God. The Greeks have two words by which they express the nature of repentance, one signifies to be careful, anxious, solicitous after a thing is done: the other, after wit, or after wisdom, the mind's recovering of wisdom, or growing wiser after our folly.

‡ "True repentance is a thorough change both of mind and manners."—LUTHER.

which was his ruin. Judas turned from all visible wickedness, yet he would not cast out that golden devil, covetousness, and therefore was cast into the hottest place in hell. He that turns not from every sin, turns not aright from any one sin. Every sin strikes at the honor, the being, and the glory of God; at the heart of Christ, the joy of the Spirit, and the peace of man's conscience; and therefore a soul truly penitent, hates all sin, conflicts with, and will labor to draw strength from a crucified Christ to overcome all. A true penitent knows neither father nor mother, neither right eye nor right hand, but will pluck out the one, and cut off the other. Saul spared but one Agag, and that cost him his life and kingdom. Besides, repentance is not only a turning from all sin but also a turning to all good; to a love and a prizing of all good, and a following after it. Ezek. xviii. 21. 'But if the wicked will turn from all the sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die;' that which is only a negative righteousness and holiness is not enough. David fulfilled all the will of God, and had respect unto all his commandments; and so had Zacharias and Elizabeth. It is not enough that the tree bears not evil fruit; but, 'It must bring forth good fruit, else it must be cut down, and cast into the fire.' So it is not enough that you are not wicked, but you must be gracious and good, else Divine justice will put the axe of Divine vengeance to the root of your souls, and cut you off for ever. 'Every tree that bringeth not forth good fruit, is hewed down and cast into the fire.' Besides, repentance includes a sensibility of the sinfulness of sin; how opposite and contrary it is to the blessed God. God is light, sin is darkness; God is life, sin is death; God is heaven, sin is hell; God is beauty, sin is deformity.

Also, true repentance includes a sense of the mischievousness of sin; that it cast angels out of heaven, Adam out of Paradise; that it laid the first corner stone in hell, and brought in all the curses, crosses, and miseries, that are in the world; and that it renders men liable to all temporal, spiritual, and eternal wrath; yea, it hath left men without God, Christ, hope, or heaven.

Further, true repentance includes sorrow for sin, contrition of heart; it breaks the heart with sighs and groans, because a loving God and Father is offended by sin, a blessed Saviour crucified afresh, and the sweet Comforter, the Spirit, grieved and vexed.

Again, repentance includes, not only a loathing of sin, but also a loathing of ourselves for it: as a man doth not only loathe poison, but also the very dish, or vessel that hath the smell of it; so a true penitent not only loathes his sin, but himself likewise, the vessel that smells of it. So Ezek. xx. 43. 'And there shall ye remember your ways and all your doings, wherein ye have been defiled: and ye shall loathe yourselves in your own sight for all your evils that ye have committed.' True repentance will dispose your hearts, not only to loathe your sins, but yourselves also.

Again, true repentance makes a man ashamed of his sin. 'What fruit had ye in those things whereof ye are (now) ashamed?' saith the apostle. So Ezekiel, 'And thou shalt be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee, for all that thou hast done, saith the Lord God.' When a true penitent soul sees his sins pardoned, the anger of God pacified, and Divine justice satisfied, then he sits down (and blushes, as the Hebrew hath it) as one ashamed, Yea, true repentance enables a man to cross

his sinful self, and take a holy revenge upon sin, as you may see in Paul, the Jailer, Mary Magdalene and Manassch; this the apostle shows in 2 Cor. vii. 10, 11. 'For godly sorrow worketh repentance never to be repented of, but the sorrow of the world worketh death: for behold the self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you; yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge?' Now, sirs, sum up all these things together, and tell me whether it is such an easy thing to repent, as Satan would make you believe; and I am confident your hearts would answer, that it is as hard a thing to repent, as to make a world, or raise the dead.

I shall conclude this second remedy, with a worthy saying of a precious holy man. 'Repentance,' saith he, 'strips us stark naked of all the garments of the old Adam, and leaves us not so much as a shirt behind.'

*Rem. 3.* Seriously consider, that repentance is a continued act, the word repent implies the continuation of it. True repentance inclines a man's heart to perform God's statutes always, even unto the end. A true penitent must go on from faith to faith, from strength to strength, he must never stand still nor turn back. Repentance is a grace, and must have its daily operation, as well as other graces; true repentance is a continued spring, where the waters of godly sorrow are always flowing. 'My sins are ever before me.' A true penitent is often casting his eyes back to the days of his former vanity. 'I was a blasphemer, and a persecutor, and injurious,' saith the apostle. Repentance is a continued act of turning, a repentance never to be repented of, a turning, never to turn again to folly. A true penitent can as easily content himself with one act of faith, or one act of love, as he can with one act of repentance.

*Rem. 4.* Solemnly consider, that if the work of repentance were such an easy work as Satan would make it to be, then certainly so many would not lie roaring and crying out, (of wrath and eternal ruin) under the horrors and terrors of conscience, for not repenting; yea, doubtless, so many millions would not go to hell for not repenting, if it were such an easy thing to repent. Ah! do not poor souls under horror of conscience, cry out and say, were all this world a lump of gold, and in our hands to dispose of, we would give it for the least dram of true repentance? And wilt thou say it is an easy thing to repent, when a poor sinner, whose conscience is awakened, shall judge the exchange of all the world, for the least dram of repentance, to be the happiest exchange he could make? Then run not the hazard of losing God, Christ, heaven, and thy soul for ever, by hearkening to this device of Satan, viz. 'That it is an easy thing to repent,' &c. If it be so easy, why then do wicked men's hearts rise against them that press the doctrine of repentance in the sweetest way, and by the strongest arguments the scripture affords? And why do they kill two at once? The faithful laborer's name, and their own souls, by their wicked words and works, because they are put upon repenting, which Satan tells them is so easy a thing: surely, were repentance so easy, wicked men would not be so much enraged when that doctrine is, by evangelical considerations, pressed upon them.

*Rem. 5.* Consider further, that he who now tempts thee to sin, upon the account that repentance is easy, will, ere long, to bring thee to des-

pair, and forever to destroy thy soul, represent repentance as the most difficult and hardest work in the world; and to this purpose he will set thy sins in order before thee, and make them to say, 'We are thine, and we must follow thee.\*' Now Satan will tempt the soul to look up, and see God angry; and to look inward, and see conscience accusing and condemning; and to look downwards, and see hell's mouth open to receive the impenitent soul; and all this to render the work of repentance impossible. What! saith Satan, dost thou think that that is easy which the whole power of grace cannot conquer, while we are in this world? Is it easy, saith Satan, to turn from some outward act of sin, to which thou hast been addicted? Dost thou not remember, that thou hast often complained against such and such particular sins, and resolved to leave them, and yet to this hour thou hast, thou canst not? What will it then be to turn from every sin? Yea, to mortify and cut off those sins, those darling lusts, that are as joints and members, that are as right hands and right eyes? Hast thou not loved thy sins above thy Saviour? Hast thou not preferred earth before heaven? Hast thou not all along neglected the means of grace, and despised the exhibitions of grace, and vexed the spirit of grace? There would be no end, if I should set before thee the infinite evils thou hast committed, and the innumerable good services thou hast omitted, and the frequent checks of thy own conscience that thou hast contemned; and therefore thou mayest well conclude thou canst not, nor ever shall repent. Now, saith Satan, do but consider the number, the greatness, the foulness, the heinousness, and the circumstances of thy sins, and thou wilt easily see that those sins that thou thoughtest to be but mole-hills, are indeed mountains; and is it not now in vain to repent of them? Surely, saith Satan, if thou shouldst seek repentance and grace with tears, as Esau, thou shalt not find it; thy glass is out, thy sun is set, the door of mercy is shut, the golden sceptre is taken in, and now thou that hast despised mercy, shalt be forever destroyed by justice;† for such a wretch as thou art to attempt repentance, is to attempt a thing impossible; it is impossible that thou, who in all thy life could never conquer one sin, should master such a number of sins, which are so near and dear, and so profitable to thee, that have so long bedded and boarded thee, and have been old acquaintances and companions with thee; hast thou not often purposed, promised, vowed and resolved, to enter upon the practice of repentance, but to this day could never attain it? Surely it is in vain to strive against the stream, where it is so impossible to overcome; thou art lost forever; to hell thou must, to hell thou shalt go: ah, souls! he that now tempts you to sin, by suggesting to you the easiness of repentance, will, at last, prompt you to despair, and represent repentance as the hardest work in the world; a work as far above man, as heaven is above hell, as light is above darkness. Oh! that you were wise, to break off your sins by timely repentance.

**CHAPTER VII.** *Now the seventh Device that Satan hath to draw the soul to sin, is, By making the soul bold to venture upon the occasions of sin.* Saith Satan, you may walk by the harlot's door, though you will not go into the harlot's bed; you may sit and sip with the drunkard, if

\* Beda tells us of a certain great man that was admonished in his sickness to repent, who answered, "That he would not repent yet, for if he should recover, his companions would laugh at him:" but growing worse his friends pressed him again to repent, but then he told them it was too late. "For now," said he, "I am judged and condemned."

† Repentance is a work that must be timely done, or men are utterly undone forever. "Either to repentance or to destruction."



you will not be drunk with him ; you may look upon Jezebel's beauty, and you may play and toy with Delilah, though you do not commit wickedness with the one nor the other ; you may with Achan handle the golden wedge, though you do not steal it, &c. The remedies against this device of the devil are these :

*Remedy 1.* Solemnly dwell upon those scriptures that expressly command us to avoid the occasions of sin, and the least appearance of evil. 1 Thess. v. 22. 'Abstain from all appearance of evil;' whatsoever is heterodox, unsound, and unsavory, shun it, as you would a serpent in your way, or poison in your meat.

When God had commanded the Jews to abstain from swine's flesh, they would not so much as name it, but in their common talk would call a sow another thing. To abstain from all appearance of evil, is to do nothing wherein sin appears, or which hath a shadow of it. Bernard's gloss here is beautiful, 'Whatever is of an ill show, or of ill report, that we may neither wound conscience nor credit, we must shun, and be shy of the very shadow of sin, if we love either our credit abroad, or our comfort at home.'

It was good counsel that Livia gave her husband Augustus : 'It behooveth thee not only to do no wrong, but not to seem to do so,' &c. So Jude 23. 'And others save with fear, pulling them out of the fire, hating even the garments spotted by the flesh.' It is a phrase taken from legal uncleanness, which was contracted by touching the houses, the vessels, the garments of unclean persons. Under the law, men might not touch a mens rous cloth, nor would God accept of a spotted peace-offering. So we must not only hate, and avoid gross sins, but every thing that may carry a savour, or suspicion of sin : we must abhor the very signs and tokens of it. So in Prov. v. 8. 'Remove thy way far from her, and come not nigh the door of her house.' He that would not be burnt, must dread the fire ; he that would not hear the bell, must not meddle with the rope.\* To venture upon the occasion of sin, and then to pray, 'lead us not into temptation,' is all one as to thrust thy finger into the fire, and then to pray that it may not be burnt. So in Prov. iv. 15. 'Enter not in the path of the wicked, and go not in the way of evil men ; avoid it, and pass not by it, turn from it, and pass away.' This triple gradation of Solomon, sheweth, with a great emphasis, how necessary it is for men to flee from all appearance of sin, as the seaman shuns sands and shelves, and as men shun those that have the plague-sores running upon them : as weeds endanger the corn, and bad humors the blood, or an infected house the neighborhood, so doth the company of the bad endanger those that are good, and exposes them to punishment.

*Rem 2.* Solemnly consider, that ordinarily there is no conquest over sin, unless the soul turns from the occasion of it ; it is impossible for that man to get the conquest of sin, 'who plays and sports with the occasions of it.' God will not remove the temptation, 'except you turn from the occasion.' It is a just and righteous thing with God, that he should fall into the pit, that will adventure to dance upon the brink of it, 'and that he should be a slave of sin, that will not flee from the occasions of sin.'† As long as there is fuel in our hearts for temptation, we cannot be secure ; he that hath gunpowder about him, had need keep far enough off

\* One said, "As oft as I have been among vain men, I returned home less a man than I was before."

† The fable saith, that the butterfly asked the owl how she should deal with the fire which had singed her wings, who counselled her not to behold so much as its smoke.

from sparks; to rush upon the occasions of sin, is 'to tempt ourselves, and also to tempt Satan to tempt our souls;' it is very rare that any soul plays with the occasions of sin, 'but that soul is ensnared by it;' it is seldom that God keeps that soul from the acts of sin, 'that will not keep off from the occasions of sin;' he that adventures upon the occasions of sin, 'is he that would quench the fire with oil, which is a fuel to maintain and increase it.' Ah souls! remember, how frequently you have been overcome by sin, when you have boldly gone upon the occasions of it; look back, souls, to the days of your vanity, wherein you have been as easily conquered as tempted, vanquished as assaulted, when you have played with the occasions of sin; as you would for the future be kept from sin, and be made victorious over it, oh 'flee from the occasions of sin.'

*Rem. 3.* Against this device of Satan, seriously consider, that other precious saints, that were once glorious on earth, and are now triumphing in heaven, have turned from the occasions of sin, as from hell itself; as you may see in Joseph, Gen. xxxix. 10. 'And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.' Joseph was famous for all the four cardinal virtues, if ever any were; in this one temptation you may see his fortitude, justice, temperance and prudence, in that he shuns the occasion, (for he would not so much as be with her.) And such is man, 'that in temptation he wants but a tap to give vent to the corruption.' The Nazarites were not only forbid to drink wine, but not to taste a grape, nor the husk of a grape. A bird, while aloft, is safe, but when she comes near the snare, she is in danger; shunning the occasions of sin, renders a man most like the best of men; a soul eminently gracious, dares not come near the train, though he be far off the blow. So Job xxxi. 1. 'I made a covenant with mine eyes, why then should I think upon a maid?' I set a watch at the entrance of my senses, that my soul might not by them be infected or endangered. 'The eye is the window of the soul, and if that be always open, the soul will smart for it. 'A man should not look intently upon that which he may not love entirely.' It is best and safest to have the eye always fixed upon the highest and noblest objects; as the mariner's eye is fixed upon the star, when his hand is on the stern. So David, when he was himself, shuns the occasion of sin, Ps. xxvi. 4, 5. 'I have not sat with vain persons, neither will I go in with dissemblers; I have hated the congregation of evil doers, and will not sit with the wicked.'

Stories speak of some that could not sleep when they thought of the trophies of other worthies who went before them; the highest and choicest examples are to some, and should be to all, very quickening and provoking; and oh! that the examples of those worthy saints, David, Joseph and Job, might prevail with all your souls to shun and avoid the occasions of sin; every one should strive to be like to them in grace, whom they desire to be equal with in glory. He that shooteth at the sun, though he be far short, will shoot higher than he that aimeth at a shrub; it is best, (and it manifests much of Christ within) to eye the highest and most worthy examples.

*Rem. 4.* Consider also, that to avoid the occasions of sin, 'is an evi-

\* I cut a covenant. In making covenants, it was a custom among the Jews to cut some beast or other in pieces, and so walk between the pieces to signify that they desired God to destroy them that should break the covenant.

dence of grace, and that which lifts up a man above most other men in the world.' What a man is in temptation, and when sinful occasions present themselves to the soul, that he is indeed ; this evidences both the truth and the strength of grace ;\* when with Lot, a man can be chaste in Sodom, and with Timothy can live temperate in Asia, among the luxurious Ephesians ; and with Job can walk uprightly in the land of Uz, where the people were profane in their lives, and superstitious in their worship ; and with Daniel be holy in Babylon ; and with Abraham be righteous in Chaldea ; and with Nehemiah, zealous in Damascus, &c. Many a wicked man is big, and full of sinful corruption, but shows it not for want of occasion ; but that man is surely good, ' who in his life will not be bad, though tempted by occasions ;' a Christless soul is so far from refusing occasions when they come in his way, that he looks and longs after them, and rather than go without them, he will buy them with love or money, or the loss of his soul ; nothing but grace can defend a man against the occasions of sin, when he is strongly tempted. Therefore, ' as you would cherish a precious evidence in your own bosoms, of the truth and strength of your graces, shun all sinful occasions.'

(To be Continued.)

#### ART. VII. *The nature of Christ's Death.*

In the following extract from "Stevenson on the Atonement," the nature of Christ's death, in its relation to the penalty of the divine law, is exhibited in a very plain, striking and scriptural manner. And as this is a subject of the very highest importance, and as people are apt to entertain erroneous and unworthy sentiments respecting it, we trust our readers will not only be gratified with the appearance of this extract in the Monitor, but will also endeavor to familiarize themselves with the views which it contains.

"The sufficiency of his (Christ's) death, for the purpose of atonement, will also appear when we consider, That the death to which he submitted was that death, in all its extent, which the sanction of the law awarded as the punishment due to transgression.

"Death, in the judgment of God, which is always according to truth, is the punishment due to sin. "In the day that thou eatest thereof thou shalt surely die." (Gen. ii. 17.) "The wages of sin is death." (Rom. vi. 23.) And, as we have noticed already, there was a moral fitness, or necessity, that sin should be expiated by death in the same nature in which it had been committed. The Son of God, accordingly, made expiation for sin in human nature, by the painful and accursed death of the cross. "He came not to be ministered unto, but to minister, and to give his life a ransom for many." (Mat. xx. 28)

"When atonement for sin is said to have been effected by the death of Christ, or the shedding of his blood, it is to be understood as including not only the decease which he accomplished at Jerusalem, but also the whole of his privations and sufferings during his humbled state. These were typified under the former dispensation by the burning of the whole

\* Plutarch saith of Demosthenes, that he was excellent at praising the worthy acts of his ancestors, but not so at imitating them. Oh, that this were not applicable to many professors in our times.

or a part of the sacrifices offered for sin. That took place after the death of the victims, because it was impossible in the nature of things that it could precede it. Besides, had they been put to death by burning, their blood could not have been preserved for the purpose of being applied to the several objects for whose purification it was shed. His whole life was one continued scene of suffering, and all that he did suffer in our nature, and in our world, was vicarious and penal; and, consequently, entered into the matter of the atonement. But to expiate sin, and procure its remission, it was necessary not only that he should suffer, but also that he should die. "Without shedding of blood is no remission." (Heb. ix. 22.) "When Jesus therefore had received the vinegar, he said, It is finished; and he bowed his head, and gave up the ghost." (John xix. 30.) Since the sanction of the law awards death as the punishment due to transgression, nothing short of death could expiate human crimes. The law admits of the translation of punishment from sinners to their Surety, because all the ends of punishment may be more effectually gained by the death of a substitute, than they could have been by the eternal destruction of transgressors: but it can admit of no commutation or change of the punishment itself, which it assigns as the wages of sin. The penal sentence of the law, which makes death the wages of unrighteousness, either does or does not contain a suitable expression of God's abhorrence of moral evil. If it does not, it cannot be a holy sanction; but if it does, then the same immutable holiness which dictated it must require that it take full effect in the punishment of transgressors. If we reason the matter upon the principle of equity, we must arrive at the same conclusion. Death pronounced by the Judge of all as the punishment due to sin, must either be a just sentence or not. If it be unjust, how could a righteous God pronounce it? But if just, the same justice which dictated the sentence, must peremptorily demand its execution when incurred by transgression. In fine, since the sentence was pronounced in truth, God's immutable veracity must render its execution absolutely necessary.

"Some may be ready to suppose that, in the present case, there must have been not only a change of person, but also a change of punishment; from the obvious difference between the sufferings and death of Christ, and the sufferings of the wicked in this world and that which is to come. That there is an obvious difference we readily admit: but it does not follow that there was a change of punishment, in the case of Christ as a Surety, from that awarded by the penal sentence of the law to transgressors. We are evidently, in this case, to distinguish between these sufferings which necessarily arise from judicial infliction on the part of God, in executing the penal sentence of the law, and those which proceed from the limited powers and moral depravity of the wicked, when subjected to punishment for their own crimes. Our blessed Lord was subjected, as a Surety, to the former, in all their extent and intensity; but he could not in the smallest degree experience the latter, owing to his personal dignity and purity. A few instances will render the truth of this observation obvious to persons of every capacity.

"The wicked, when subjected to personal punishment, will suffer all the horrors of remorse. In this world their consciences are seared as with a hot iron; but when they lift up their eyes in hell, they will stand convicted, before the tribunal of their own minds, of all the wickedness they have committed in this life; and this conviction, connected with the painful recollection of the many opportunities of salvation which they



have slighted, and the means of grace they once enjoyed, but despised, will fill them with inexpressible horror. But whence will all this arise? Not directly from judicial infliction on the part of God as a judge, but from self-reproach, as the authors of their own ruin. They will also feel all the horrors of despair arising from a conviction that their misery will be eternal; but neither does the eternity of punishment arise necessarily from the penal sentence of the law, but from the limited capacity of the creature. The law demands infinite satisfaction, corresponding to the infinite demerit of sin; and since no creature can give this satisfaction in kind or degree by temporary suffering, the sufferings of the wicked in hell must be eternal. To these we may add, the misery which will spring directly out of their own depravity of disposition. Misery and sin are interwoven in their very nature. Every deviation of heart from the law of God as a righteous governor, is inseparably connected with an alienation of soul from him as the supreme good; but, cut off from the fountain of happiness, the rational creature must be miserable. Hence, even in this world, the sinful passions of the human heart, such as pride, malice, envy and wrath, are sources of real misery to wicked men. If they are so now, what must they be in a future state, when infuriated by disappointment and despair?

"But it was not necessary that our Lord should, in making atonement for sin, be subjected to suffering from these causes, since they arise not necessarily from the law, but from the limited capacity or moral depravity of the wicked themselves.

"As it was not necessary he should, so it was not possible he could, suffer from these sources. He could not feel the horror of remorse, since it proceeds from self-condemnation for personal guilt; for he was holy, harmless, undefiled, and separated from sinners. Neither could he experience the anguish of despair which arises from the certain prospect of eternal misery. His faith, on the one hand, in his Father's promise of support under his sufferings till finished, and his consciousness, on the other, of his own personal dignity, which rendered his sufferings, though temporary, of infinite value for expiating sin, completely fortified his mind against despair. Hence he is introduced by the prophet, saying, "For the Lord God will help me, therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me, who shall contend with me? Let us stand together, who is mine adversary? Let him come near to me." (Isa. l. 7, 8.) Nor was it either possible or necessary he should experience that misery which springs out of the operations of the inherent depravity of the heart. Sin is the transgression of the law, and though the penal sentence of the law delivers over the sinner to the dominion of sin, till its righteous claims are satisfied, it would be absurd in the extreme to suppose, that it required the effects of the operations of sin, as a part of satisfaction for transgression. This would be to suppose that sin was necessary to expiate itself. Nor was it possible Christ could feel this species of misery, owing to his personal innocence and untainted purity. Being completely free from sin, he could not experience any of those direful effects which spring out of its power and operations in the heart of the sinner.

"But our Lord was not only subjected to temporal death, and the sufferings in his body which preceded and accompanied it, but also to spiritual death, so far as it is strictly penal. We must here, however, carefully distinguish between what in spiritual death belongs formally to the

nature of sin, and that which is the effect of judicial infliction. To the former belongs the privation of rectitude, and the corruption of the whole man; to the latter pungent sorrow, and the privation of mental enjoyment. The former constitutes the sinfulness of man's fallen estate, the latter its misery. That the former is not strictly penal must be obvious to every person of discernment. Whatever is strictly penal in spiritual death must be from God; but were this death, as it lies in the privation of moral rectitude, the effect of divine infliction, God would be the author of sin. Man sunk into spiritual death by his own delinquency, and not by judicial infliction on the part of God. By the same act of transgression which constituted him a sinner, he fell under the power of this death. The law and justice of God, it is true, gave him up, when thus fallen, to its dominion; so that by the force of his own depravity, he sinks more and more under its power, unless that power be counteracted and overcome by supernatural grace, as in the case of those who are recovered from the ruins of the fall through the atonement. But this is a consequent of judicial permission, and not an effect of judicial infliction, and must be referred to that misery which springs out of the being of sin, and not to that which arises from penal infliction on the part of God. Besides, this could not obtain in the case of Christ, an innocent substitute, suffering the penal consequences of sin in the room of others; for God gives up none judicially to the power of moral depravity, till they have first, by their own apostacy, sold themselves to the service of unrighteousness. Is it still insisted, that the dominion of sin must involve in it the idea of penal infliction; since the Scripture asserts that the strength of sin is the law, and since the reason it assigns why sin shall not have dominion over believers, is, that they are not under the law, but under grace?

"In reply, we shall only observe, that to suppose that the curse of the law binds over the sinner to the dominion of sin by authoritative injunction, or positive influence, would not only be absurd, but also blasphemous. It retains him under its dominion only as it constitutes a legal bar in the way of the communication of that supernatural influence to his heart, which alone can extricate him from its power. This being the case, the power of sin in all its degrees must be referred to that misery and wretchedness which spring out of sin itself, and not to that punishment by positive infliction on the part of God, which the law requires in order to its expiation.

"Our Lord did not, in this view, taste in any degree of spiritual death, nor was it necessary he should do so, when enduring the penal consequences of sin in the stead of his people. On the contrary, his righteousness lay in avoiding it. The first Adam was formed after God's image, in knowledge, righteousness, and true holiness. This constituted his spiritual life; and had he stood the period of his probationary state, the retention of that life, in the active discharge of the duties of the law which he was under as a representative, would have constituted his federal obedience; whereas, his first transgression, by which he lost his spiritual life, constituted that sin by which he entailed the curse on himself and all his posterity. God, in the person of the Father, prepared a holy human nature for Christ, the second Adam; and his righteousness, as the Surety of the Church, lay in his retaining that nature in its primitive integrity, and in the active discharge of all the duties of the law he was made under—and that too, amidst circumstances of unparal-

leled temptation and trial, arising from the penal consequences of sin to which he was subjected

"But our Lord did endure spiritual death, so far as that death is the effect of judicial infliction. Spiritual death, in this view, includes the two following ingredients.

"1st, A deep and painful sensation of the penal consequences of sin produced in the mind by the immediate power of God. This our Lord felt in an inconceivable degree in the garden of Gethsemane. As intellectual happiness arises from the knowledge and contemplation of objects agreeable and interesting to the mind, and mental distress proceeds from a discovery to the understanding of objects of a disagreeable and alarming nature, so the agony of soul which our Lord experienced when enduring the penal consequences of our iniquities, must have been great in proportion to his aversion to moral evil, and his comprehensive knowledge of the extent, purity and spirituality of the Divine law. But his knowledge was only the medium, and not the impulsive cause of his mental suffering. The painful sensation itself, was the effect of the power of God's judicial displeasure upon his holy soul, which accompanied the discovery which he had of the dreadful desert of sin charged upon him as our Surety; the energies of which penetrated the inmost recesses of the heart, and produced that extreme sorrow and amazement which forced the blood from every pore of his blessed body. In these consisted the quintessence of that death which the sanction of the law awards as the punishment of transgression:—That death of which our Lord spoke, and which he actually endured in the garden of Gethsemane and on the cross; a death with which the separation of soul and body, accompanied by the strongest convulsions of animal nature, may not once be brought into comparison. "And he taketh with him Peter, and James, and John, and began to be amazed and very heavy. And saith unto them, My soul is exceeding sorrowful, even unto death." (Mark. xiv. 33, 34.) "And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." (Luke xxii. 44.)

"2dly, Another ingredient of this death is the suspension of the sweet manifestations of the Divine favor. This also our Lord experienced in the garden and on the cross. As his supreme happiness arose from the sweet manifestations of his Father's love, so the felt suspension of these for a season, must have constituted the very essence of mental death. This made him cry out upon the cross, "My God, my God, why hast thou forsaken me?" (Mat. xxvii. 46.) We must not suppose, however, that, even then, there was any abatement of the Father's love to Christ. No; he never loved him more than when, as a Judge, he was exacting from him the punishment of our iniquities. Nor are we to suppose, that at this moment there was a total interruption of supporting influence from the Father to the soul of Christ. No; even then, with him God's hand was established, and his arm did strengthen him. The suspension lay in the withholding of the smiles of his countenance, or the sensible communications of his favor. This must have produced in the holy soul of Christ, a degree of distress proportionate to the high value he put upon communion with his Father and his God. As the communications of his Father's love constituted the essence of his felicity, so the felt suspension of these must have consummated the anguish of his spirit, in this hour and power of darkness. From these remarks it

will appear, that our Lord, in making atonement for sin, was subjected to the whole of that death which is the wages of transgression."

### ART. VIII. *Miscellany.*

#### REMARKS OF THE HON THEODORE FRELINGHUYSEN,

*Before the New-Jersey State Temperance Society, at its Anniversary in Trenton, January 17, 1838.*

Mr. CHAIRMAN,—I hold in my hand the following resolution, which I offer with much pleasure :

*Resolved*,—That the prevalence of the Temperance principle has so enlightened the public opinion, that it is prepared to sustain legislatures in all wise and judicious measures for the suppression of intemperance.

This is a subject on which we speak freely, on which we have a right to speak, and in which we have the deepest interest as individuals and members of this precious community. A little light, fanned up by the breath of prayer in the east, where first was kindled the spirit of civil liberty, has spread over us, and enlightened the whole firmament by its rays. It is most refreshing, sir, to take a retrospect of the past ; to see how this cause has, in a measure, relieved our land of an insufferable evil ; how the mother no longer trembles for her offspring ; how parents are no longer unwilling to die before their children ; how the cause of Temperance has found its way, not only to the cottage of the poor, and the dwellings of the rich, but to the palaces of kings ; how, as we have heard this evening, hundreds of thousands in a distant nation are presenting its claims to their youthful queen, and the monarchs of Sweden and Prussia are making Temperance a class-book in the schools of their kingdom. Sir, it has reached every place but the legislative departments of our land. I can indeed find on one page of the statute book, the law by which the poor drunkard is fined and imprisoned. But I look on the other, and I see the statute which legalizes and sanctions the traffic which makes him a drunkard. There it stands, year after year, doing its work of death. But I am encouraged to hope that I shall see the day when the statute book of my native State shall be purified from its pollution. Sir, the license system is a public countenance of the use of ardent spirit ; of practices and vices which the honorable body who sustain it, in their hearts abhor. It relieves the conscience of the vender. It holds out the temptation to drink and yet be respectable. If men can plead that in their practice they conform to law, it is all fair weather with them, and you cannot easily convince them that they do wrong. Sir, I know not when I have been so affected as at hearing a man of fair mind and pure morals say, in coming up to this city, "I think I shall go and see the race-course !" "The race-course ! you see the race-course !" "Why, yes. The legislature have authorized it, and I think I may go and see it." Sir, I was amazed. But so it is. You cannot reach the consciences of men standing behind this authority.

But further, the license system demands pay. It is a fair bargain, a *quid pro quo* ; and the vender feels that if he does mischief, the sin lies at the door of those who have taken his money for the liberty of doing it. And, sir, unless our laws can be altered, and this barrier be broken down, I see not how we can move onward.



When a man joins a Temperance society, he reasons thus, "I have an influence. I can raise this standard, and my example may tell upon the hearts and consciences of others." Two millions of our fellow citizens, I suppose, have come up to this principle for self-preservation and for the good of others. We feel that we cannot throw off responsibility in this matter as private citizens. But can we throw it off as public men? Are my obligations at an end when I become a legislator? Can I consistently be a total abstinence man at home, and when I become a legislator, make and sustain laws which spread intemperance through the land? Never, no, never.

Our hearts were exceedingly cheered and animated by yesterday's efforts in the cause of education; but if this scourge is to be continued, let our children remain in ignorance and darkness. Of all beings to be most abhorred and shunned, is an educated drunkard. Shut up our dram-shops, or shut up our colleges. If the diamond is to be defaced and tarnished, and broken, let it remain in all its roughness, and let no polish pass over it.

The law cannot go before public sentiment. The resolution says that the prevalence of the Temperance principle has so enlightened public opinion, that it is prepared to sustain the legislature in all wise and judicious measures for the suppression of intemperance. I believe it. I do most fully. Yes, sir, the day has come when such legislative action on this subject will be sustained by public sentiment. I rejoice in every thing which brings out this public sentiment. Let it come forth on all occasions. It is a mighty column. As its base are truth and purity. And around its top I see written, "Hope in God," "The salvation of my country."—*Journal of Temperance.*

**THE BENEVOLENT HOWARD.**—From a "Biographical sketch of John Howard," which appeared in a late No. of the Ch. Intelligencer, we extract the following:—

"No man ever thought more humbly of his own labors than Howard. 'I am the plodder,' said he at one time, 'who collects materials for men of genius.' At another time we find him making the following sincere confessions of his unworthiness. 'I have to record the goodness of God to the unworthiest of his creatures, in having experienced, for some days past, an habitual serious frame; much contrition for my sin and folly; power to apply to the blood of Jesus for pardon; faith solemnly to surrender myself and babe to him, begging the conduct and guidance of his Holy Spirit; more tenderness of conscience, I would humbly hope, and a greater fear of offending God; a temper more abstracted from the world; more resigned to life or death; thirsting for communion with God, as my Lord and my God. O the wonders of redeeming love! I, even I, have some faint hope through the perfect righteousness and full atoning sacrifice of the divine Redeemer, I shall be made a monument of the free mercy of God, through Christ Jesus. Shout, O my soul! grace, grace; free, rich, sovereign, unbounded grace! To myself I cannot ascribe it. I am an ill and hell-deserving creature; but where sin hath abounded, I trust grace superabounds.' And to give another instance of his unaffected humility. In 1787, when the Philanthropist's fame had spread over all Britain, some friends, anxious to express their admiration of his character, and their high esteem of his services to humanity, subscribed fifteen hundred pounds or upwards, to raise a statue in his honor. Whenever this intended mark of respect was known to How-

ard, he addressed a letter to the subscribers, in which he expressed his "earnest wish that those who desired his future happiness and comfort, would withdraw their names from the subscription, and that the project might forever be abandoned;" and shortly after writing that letter, on being asked "why he refused the honor that was tendered," he replied, "who that knows his own heart can receive it? Conscious of many sins and imperfections, I must always view with pain and abhorrence every attempt of my friends to bring me forward to public view, and public approbation." Of the decision and self-denial of Howard it is unnecessary to say any thing, for they are proverbial.

Let us hasten, then, to the closing scenes of this good man's life. In December 1789, while engaged in inspecting the Russian military hospitals, he was called upon to visit a young lady of distinction, who was suffering from a severe attack of the epidemic. He at first refused to go, on the plea that he only visited the poor, but being strongly urged, he went reluctantly. He paid her two visits, and on the third day after her first attack, she died. Two days after this, he himself was seized with the same distemper, and finding that there was no probability of his recovery, he resolved to occupy the remainder of his time in preparing for death. He was now daily visited by Admiral Priestman, who, anxious to raise his spirits, made frequent attempts to change the conversation from the subject of death, to some less melancholy topic. "Priestman," said Howard on one of these occasions, "You style this dull conversation, and endeavor to divert my mind from dwelling on death, but I entertain very different sentiments. Death has no terrors to me; it is an event to which I always look with cheerfulness, if not with pleasure; and be assured the subject is now more grateful to me than any other. I am well aware that I have but a short time to live. Had I lived freely, I might, perhaps, by altering my diet, have a chance of recovery; but my abstemious mode of living has rendered this impossible. The subject upon which I especially wish to see you, is that of my funeral. There is a spot near the village of Dauphigny, where I should like to be interred; there let me be buried; but let me earnestly beg of you, as you value an old friend, not to allow any pomp or parade at my funeral, nor to suffer any monumental inscription whatever to be placed over my grave; but lay me quietly in the earth, place a sun-dial over the spot, and let me be forgotten." These were among the last words Howard spoke. A few days after, (the 20th January 1790.) he died. When his death was made public, the deepest sorrow was expressed by all classes, for all loved him as a friend to their common nature. He was buried at Dauphigny, a village near Cherson, and was honored with a larger and more splendid funeral than corresponded with his expressed wishes, or than might have been expected in a place so far distant from his native country.

**TEMPERANCE ITEMS.**—A resolution has been passed by the Vermont Legislature, ayes 63 noes 52, "That the Legislature has not the constitutional power to prohibit the traffic in ardent spirit." We know too much of those mountaineers to believe the matter will rest here. We are glad to see discussion is going on in the papers, and believe the people that breathe the pure air and drink the pure water of those green hills, will be yet pure in doctrine and pure in practice in all the essentials of the temperance reform.

The friends of temperance at Wilmington, Delaware, have remonstrated

ted against fourteen applications for tavern licenses, and all of said licenses have been refused by the Supreme Court. There is much joy among the sober in that city at this result, and a new impulse has thus been given to the cause of temperance there.

At a temperance meeting recently held in New Zealand, an intemperate chief addressed the audience, to the surprise of all, in favor of banishing rum from the country. Some rude rum-selling foreigners interrupted him with a sneer that he was the greatest drunkard in the region. The chief with calmness and dignity replied, "It is true. I am a drunkard. But who taught me to drink rum? It was you who first brought it to me, and told me it was good. The first time I drank it, it made me sick. The second time it made me sick. But the third it stayed with me. I began to love it, and love it still. Now it has made me old and nearly ruined me. There is no way to stop the evil but to banish it from the river altogether." The result of the meeting was, that a law was made forbidding rum to be landed in the district, and the destruction of a quantity then possessed by the merchants.

At the same time with the above mentioned affair, there was an American brig from New England in the river, a temperance vessel, with a temperance man in charge of the cargo, and some of her owners were temperance men, and yet had on board a large quantity of ardent spirits! But the chiefs would not allow it to be landed. Fourteen out of fifteen of the principal ones have taken sides boldly with the temperance cause. One of them at a temperance meeting, remarked, "Let wine and porter be also prohibited; because if that be allowed, the white people will give the names of wine and porter to all the rum casks, and therefore be induced to smuggle spirits on shore."

**REMARKABLE CONVERSION.**—The sudden conversion of four hundred Tyrolians of the Zillerthal from the Catholic to the Reformed faith, which we noticed a few days since, has been brought about, it is said, in the following manner. A traveller in the Tyrol left with his host a copy of the Bible, which passed from hand to hand—at first from notions of curiosity, but afterwards for the purpose of daily reading. The result was, that no fewer than 400 persons renounced the Catholic and adopted the Protestant faith. The government of Vienna sought to constrain them either to renounce their newly adopted faith, or to emigrate into Transylvania the only province of the empire where the existence of seceding sects is allowed. The Tyroleans, however, protested against a compulsory emigration, and implored the protection of the King of Prussia. It is in consequence of this appeal that M. Strauss has been sent from the Court of Prussia on a mission to Vienna, to negotiate an arrangement of this matter.

---

#### ART. IX. Notices.

Ego's Lecture on the duties of servants we are obliged to defer till next No. on account of the want of room.

We feel very grateful to our correspondents, who have responded so speedily and so seasonably to our call for aid in the work, in which we are engaged.

It is earnestly requested that those, who feel an interest in having the Monitor sustained, will use some exertion in obtaining subscribers to the ensuing volume. Did every individual who now takes the Monitor obtain one additional subscriber, our work would not only be well patronized, but its usefulness greatly promoted.

er-  
a  
ere  
pi-  
of  
ace  
ine  
eo-  
and  
  
red  
ith,  
l, in  
opy  
is of  
esult  
opt-  
rain  
into  
f se-  
nist a  
Prus-  
sent  
a ar-

No. on  
ly and  
onitor  
olume.  
scriber,  
moted.



## CONTENTS.

	page.		page.
ART. I. Further Remarks respecting the Treatment of our Colored Population....	433	ten's Devices, (continued from page 411.)	43
ART. II. The Prophet of Judah at Bethel, 438	438	ART. VII. The nature of Christ's Death, 43	43
ART. III. The Old Testament a part of the Rule of Faith and Practice.....	448	ART. VIII. Miscellaneous—Remarks of the Hon. Theodore Frelinghuysen,.....	47
ART. IV. Displaying a Banner for the Truth, 453	453	The Benevolent Howard,.....	49
ART. V. Historical Sketch of the United Brethren, or Moravians,.....	460	Temperance Hints,.....	47
ART. VI. Precious Remedies against Sa-		Remarkable Conversions.....	48
		ART. IX. Nations,.....	51

REMITTANCES of dues on account of the Monitor would, at present, be very acceptable. Letters enclosing Five Dollars, or more, may be sent at our risk and expense.

As the memorandum of the moneys paid by the late Rev. S. Douthatt to our collector, at the last meeting of Synod, was lost, those subscribers who paid their subscriptions to Mr. Douthatt are requested, when they next make payment to any of our agents, to mention the sums which they thus paid Mr. Douthatt.

### *Receipts during the month of February by Mail.*

Rev. S. McArthur,..... \$15.00	Rev. Joseph Scroggs,..... \$10.00
Mr. W. Pollock,.....	\$6.00

## AGENTS.

In addition to the ministers and itinerating preachers of the Associate Church, who are authorized to receive subscriptions and money, and give receipts, the following persons are authorized to act as agents:

Edward Cook, Cambridge, Washington County, N. Y.  
 A. Bishop, Argyle, Washington Co. N. Y.  
 Alex. Galey, Clark's Ferry, Perry Co., Pa.  
 Wm. McMillan, Potter's Mills, Centre Co., Pa.  
 Andrew Graham, Baltimore, Md.  
 Andrew Merro, Canonsburgh, Pa.  
 Rev. Samuel Wilson, Xenia, Ohio.  
 James Gordon, Farris, Livingston Co. N. Y.

Thos. Connally, Potomac, Wash'n Co. N. Y.  
 James Wilson, Esq., Fawn Grove, York Co. Pa.  
 Alexander W. Brewster, Erie, Pa.  
 Selam Hutchinson, Esq., New London Cross Roads, Chester Co. Pa.  
 John Smith, Esq., Pleasant Run, Carroll Co. Indiana.  
 John Anderson, Huntingdon, Pa.  
 William R. Young, 173 Race-street, Philadelphia.  
 James Galbraith, Pittsburgh, Pa.

The Religious Monitor is published monthly, at \$2.00 per annum in advance.